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MISSIONS

An International Baptist Magazine

Vol. 152 No. 3
MARCH, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

The colossal bronze Buddha—the Daibutsu—at Kamakura, Japan. Thirteenth century. Photograph by John C. Slemp.

Published monthly, except July and August, by the American Baptist Convention. Publication office: 10 McGovern Ave., Lancaster, Pa. Editorial and Executive office: 132 Madison Ave., New York 16, N. Y. Entered as second-class matter at Lancaster, Pa., August 25, 1950, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in Paragraph (d-2), Section 3440 P.L.&R., of 1948. PRINTED IN THE UNITED STATES OF AMERICA.

Subscription Rates: (1) Single subscriptions: 1 yr., \$2.00; 2 yrs., \$3.50; 3 yrs., \$4.50. (2) Club subscriptions (5 or more): 1 yr., \$1.50; 2 yrs.,

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Change of Address: At least 30 days before you wish the change to become effective, send both your old and your new address. Address: *MISSIONS MAGAZINE*, 132 Madison Ave., New York 16, N. Y.

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GLADYS E. DOE (Mrs. W. S. Dunn), home for retirement, was formerly a missionary in Bengal-Orissa.

W. M. FRIDELL is an American Baptist missionary engaged in student work at Waseda University, Tokyo, Japan. Having finished a furlough year of advanced study in this country, he and Mrs. Fridell will return to Japan this month to begin their second term.

CHESTER GALASKA is an American Baptist missionary in Japan.

V. CARNEY HARGROVES is pastor of the Second Baptist Church of Germantown, Philadelphia, Pa., and a member of the General Council of the American Baptist Convention.

GRACE I. HILL, home for retirement, was formerly a missionary in Bengal-Orissa.

MRS. MAURICE B. HODGE is president of the National Council of American Baptist Women.

LEE M. HOWARD is an American Baptist medical missionary at Hanumakonda, South India. When his article in this issue was written he was stationed at Ongole.

OLIVE E. JONES is an American Baptist missionary in South India.

WILBUR LARSON is secretary for Latin America of our two Home Mission Societies.

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HELEN K. WALLACE is publicity assistant in the department of public relations of the Board of Education and Publication.



The Only Defense

By CHARLES A. WELLS

IN SPITE of all that is being said about our gigantic defense preparations, the men who know the most about atomic power insist that there is not yet, and never can be, a successful defense against the atom bomb. This is true, not only because so much widespread destruction can be caused by such a comparatively small missile, but chiefly because there is no way to seal off all the countless avenues through which the bomb could be delivered to its destination. If ten simultaneous attempts were made by sea, under the sea, by air, or by smuggling, we could only hope to intercept a fraction of the attempts, and only one attack needs to get through. Thus the only prevention of atomic attack is to prevent war, and we can not stop war in the world until men have learned to obey God. To teach men at home and abroad to know God and to obey him, is our only sure and final defense. It is our only hope of a just and lasting peace.

MARCH QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. Why do some people go to prisons, and sometimes untimely graves?
2. Who is Kurichedu Pitchayah?
3. What is becoming increasingly clear?
4. Who were among the first Christians in the vicinity of Tiddim?
5. What is ranked as one of the "Big Three" of Japanese universities?
6. Who grew up in New York state?
7. Who accepted a call to Africa?
8. What is an earthen water pot?
9. Who is Mrs. Abram LeGrand?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

10. What is *The New Life*?
11. What is the only prevention of atomic attack?
12. When is it encouraging to hear a brave voice in opposition?
13. Who is Andrew R. E. Wyant?
14. What is "The Kyodan"?
15. What happened in 1878?
16. Who is Patricia Jane Kinsella?
17. Who raised \$18,000?
18. This magazine is here and now adopting what word?

Rules for 1953-1954

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

Church to Give 'At Least' \$70,000

The largest subscription reported to date in the Churches for New Frontiers campaign is from the Third Baptist Church, St. Louis, Mo., in the amount of \$70,000. The subscription was officially reported in a "letter of intent" signed by Joyce S. Pillsbury, which stated that the church intends to raise "at least" \$70,000 as its share in the campaign. The pastor of the church is C. Oscar Johnson.

Church Exceeds 'Frontiers' Quota

Although assigned a suggested quota of \$12,000 as its share in the \$8,350,000 Churches for New Frontiers campaign, the Broadway Baptist Church, Paterson, N.J., raised \$30,013 in pledges in one day and expects to go over the \$40,000-mark when final returns are in. The church has taken an active part in the campaign since last October 30, when it held a statewide dinner meeting to discuss the campaign. Clifford G. Hansen, of the Ameri-

can Baptist Home Mission Society, was the principal speaker. For a month prior to January 24, the date set aside for the campaign kickoff in the church, a series of meetings were held. Walter Moore, of Ridgewood, chairman for the church, and other leading laymen spoke. Ernest A. Elwell, the pastor, used a series of informative inserts in the church bulletin, in addition to distributing booklets and other campaign literature to the congregation.

First \$1,000 Personal Subscription to Campaign

The night before the American Baptist Convention authorized the Churches for New Frontiers campaign, Andrew R. E. Wyant, of Chicago, promised former President Dawson the first \$1,000 subscription. For sixty-one years, Dr. Wyant has combined two important ministries—preaching and healing. He is an M.D. as well as an ordained minister.

Senator Carlson Reports Progress

"Most encouraging reports are coming in from various states of the union and from individual churches on progress of the campaign for Churches for New Frontiers," states



Students from all over the world attended services at the Underwood Memorial Baptist Church, Wauwatosa, Wis., on Foreign Student Day, planned by the Church Service League. The students were entertained in the homes of the members of the congregation. Twenty-two students, enrolled in Milwaukee County schools and industrial plants, are shown with their hosts and hostesses. Donald N. Duncan, pastor, is at the right and Mrs. P. C. Sorenson, chairman, is at the piano. This is the fifth year that Foreign Student Day has been carried out at Underwood Memorial. Its purpose is to provide students from abroad an opportunity to visit in American homes as a part of their experience here

Senator Frank Carlson. "Several reports have come to me of churches that have doubled and trebled their quotas for this cause. In the midst of the pagan ideologies we must combat today, we know there is only One who has been able to say, 'Ye shall know the truth and the truth shall make you free.' The Christian church is the only steward of that truth. As Baptists we can, we must, and we will carry one."

Patients Arrive With the Dawn

Alice H. Townsend, registered nurse at the American Baptist Mission Hospital, Gauhati, Assam, India, writes: "Nursing at the hospital is not only my first responsibility, but my first love. We are sleepy-eyed as the nurses gather for devotions each morning at 5:30 A.M., but 'rounds' at six never fail to start the day with interesting experiences. There will be 'bundles of humanity' curled up sound asleep with a bedding roll for a pillow, and near by a cloth-covered pot containing the day's supply of rice. A brief inspection of the 'bundle of humanity' may reveal the most horrible purulent sore, wound, or fracture. It may uncover an emaciated frame with a sure guess that the hemoglobin test would show 20 to 30 per cent, or it may introduce you to a well nourished village man who has brought some member of the family with the most advanced condition requiring surgery. You see, the morning train reaches Gauhati at 4:30 A.M., so the patients arrive early."

First National Convention United Church Men, in 1955

E. Urner Goodman, general director of United Church Men, a department of the National Council of Churches, announced it would hold its first national convention in Cincinnati, Ohio, February, 1955. He estimated that attendance at the meeting might reach 15,000.

India, a Land of Riches and Poverty

Marian O. Boehr, medical missionary under the Woman's American Baptist Foreign Mission Society, stationed in Nellore District,



A Franklin student, himself a practice teacher and a flier, shows his general science class how an airplane stays aloft.

MISSIONS

Franklin College, as a Christian institution of higher learning, is rightly concerned about the quality of teaching and the character influences affecting children and young people in the lower schools. Therefore, Franklin carries on a vigorous program of teacher education within the framework of its Christian purposes and its liberal arts and sciences program.

As the picture above may suggest, Franklin students who are teacher candidates are introduced to teaching experience in the school rooms of several surrounding city systems, under the supervision of critic teachers for whom the state of Indiana has very high standards. The program is administered by Professor Curtis D. Kirklin, with the able assistance of Dr. Halice Wiggs and Dr. T. C. Jenkins, as Directors of Student Teaching for Secondary and Elementary candidates, respectively.

The program for secondary teacher candidates includes all the requirements of the Bachelor of Arts degree, ranging throughout the breadth of the arts and sciences. Elementary teaching candidates, whose certification requirements include more specialized study to deal with the growth needs of younger children, receive the degree of Bachelor of Science in Education.

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March, 1954

Ramapatnam, South India, writes: "One week end we went to Mysore City. The Maharajah of Mysore is one of the richest men in the world. We went through his palace (built of gold, silver, jewels, ivory inlaid rosewood, etc.) in our bare feet. We went through his stable (with albino horses, gold and silver

carriages), elephant stables, garage (with seventy-two custom-built cars from all over the world), guest house, etc. And outside the beggars filled the streets. India is a land of contrasts, and the evils of Hinduism are many. There are millions of gods and goddesses in the Hindu system. Yet if any people on earth

should have found God apart from Jesus Christ, the Indian people have earned that right. They have searched for God as no other people on earth have ever searched for him. But they admit that they have not found him. They will find him only as they look into the face of Jesus Christ."



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• **The Meaning of Church Membership**

By Wayne C. Clark. Strengthen the church through informed membership! Helps in understanding what it means to be a Christian. Steps toward becoming a member, privileges, duties, discussion questions, projects. Paper 75¢

• **The New Life**

By Allan R. Knight and Gordon Schroeder. Student's manual for a pastor's instruction class. Discusses the what, why and how of being a Christian, baptism, growth, development, fellowship, Bible study, witnessing. Six studies. Paper 25¢

• **Baptist Beliefs**

By E. Y. Mullins. A new printing of this classic statement and interpretation of the beliefs commonly held among Baptists. Scriptural, understandable, adaptable, convincing. A valuable background book for any pastor training young people of all ages for church membership. Cloth bound \$1.00

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Foundation Stones (Christian principles) Each, 10¢; 100, \$7.50
The Baptist Prize Catechism Each, 10¢
Manual of Instruction for Baptists Each, 15¢



**Warner T. Gifford
Is Director of Evangelism**

On February 1, Warner T. Gifford began his new responsibilities as New England area director of evangelism, under The American Baptist Home Mission Society. Mr. Gifford received his education at



Warner T. Gifford

Bates College and Southern Baptist Theological Seminary. In his new position he will conduct visitation-evangelism crusades, train lay leaders, and counsel American Baptist churches in plans and techniques of evangelism.

**Missionaries Dedicated
Anew to the Congo**

"A royal welcome awaited us in Leopoldville, as well as at Sona Bata, then at Kimpese. We arrived at Banza Manteke, and the Sunday morning worship was turned into an occasion of welcome and thanksgiving for our return. Later, at the leper village and the women's meetings, prayers of gratitude continued to be offered. Tears of joy were restrained with difficulty as we greeted these old friends who had

The American Baptist Publication Society

Philadelphia 3, Pa.

Chicago 1, Ill.

Los Angeles 13, Calif.

prayed so faithfully for us, and we dedicated ourselves anew to the task that is ours in Congo." That is just a paragraph from an interesting letter from Howard and Katherine Freas.

Sioux Falls College Has New President

Newly elected president of Sioux Falls College is Reuben P. Jeschke, who will be formally inaugurated late this month. Dr. Jeschke revealed unusual ability as an educational administrator during the past year as dean of Sioux Falls College, and accepted the additional duties of acting-president in recent months



Reuben P. Jeschke

with exceptional poise and efficiency. He received his doctor's degree from Columbia University. He also holds a bachelor of arts degree from Wesleyan University, a bachelor of divinity and a master of sacred theology from Hartford Theological Seminary. He received his earlier training at the North American Baptist Seminary and the University of Rochester.

Christian Emphasis Week, Kanto Gakuin University

Raymond P. Jennings, recently appointed chaplain at Kanto Gakuin University, Yokohama, Japan, writing of Christian Emphasis Week, said: "The primary purpose of our Christian Emphasis Week is to present as effectively as possible the claims of the Christian gospel

to the students of the university. . . . Four lectures, given by Professor Mikio Sumiya, of Tokyo University; Daisuke Takei, president of a prominent business firm and formerly vice-admiral in the Imperial Navy; Emil Brunner, eminent Swiss theologian now at the International Christian University; and Nasumi

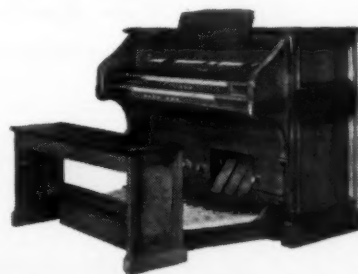
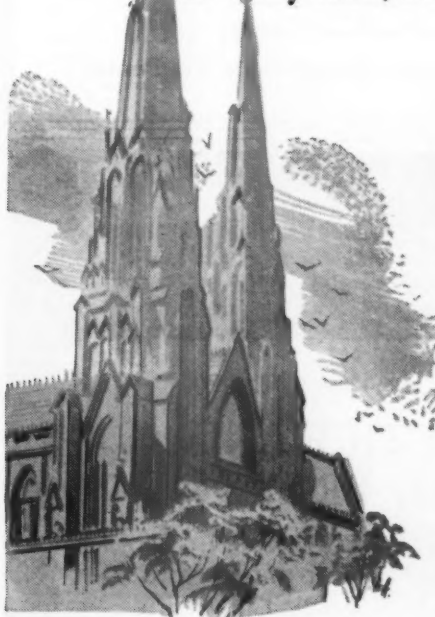
Toyotoine, a missionary of the Nisei Christians in America, drew responses far beyond our expectation."

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with the Nationalist Chinese forces in Northern Burma, and so it is extremely important that missionaries establish their identity and go nowhere without permission and a

pass. Thetis Eastman, missionary stationed at Maymyo, Burma, recently attended the All-Burma Baptist Convention. He and Bill Hackett, visited several towns on

the way, and he writes the following: "As we groped our way through the darkness, Bill and I talked about the evangelistic opportunities among the Taungthu people. These people are primitive and have until recently lived by themselves in the mountains. In one village only two had become Christians, but many others were interested. Resistance to Christians was rapidly giving way, in spite of the desperate efforts of the Buddhist priests to stir up opposition. We agreed that the next ten years might well decide whether future generations of Taungthus would be following Christ, or someone else."

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Winning the Children For Christ Success

In Chadron, Nebr., four people drove sixty-five miles, round trip, to attend the training classes in preparation for reaching unchurched children. Missionary Velma Moore, who was in charge, was told by one lady at the close: "Through this program, and your being here, my whole life has been changed." At Tekamah and Herman, Nebr., sixty-four children were invited, and six Bible story hours were set up. Children present in three different communities in Nebraska for demonstration classes in the program totaled forty-four.

Six Hundred Goats, Gift to Puerto Rico

Ellis Plyler, rural co-ordinator in Puerto Rico, under the home missions division of the National Council of Churches, was the guest on the Dwight Cook Guest Book C.B.S. radio broadcast last August. Mr. Plyler traced the history of the goat project, a movement inspired by the churches in Puerto Rico. The goats are loaned to poor families to be used for milk and breeding purposes. Goat's milk supplies a serious vitamin deficiency in the Puerto Rican diet, and the demand for goats far exceeds the number available. The family lucky enough to receive a goat may keep its offspring, but must return the loaned goat to be loaned again. Thurl Metzger, executive secretary of the Heifer Project, Inc., heard the broadcast. He immediately got

in touch with Dwight Cook for information on how to reach Mr. Plyler, and offered six hundred pure-bred goats as a gift to home missions and the Puerto Rican people. On December 15, the first shipment of three hundred goats was flown to Puerto Rico.



Ada Joyner, formerly missionary at the Mexican Christian Center, Phoenix, Ariz., is now Western area missionary for the Woman's American Baptist Home Mission Society. She succeeds Mildred Cummings, who retired last December

Veteran Pastor Carries On Work in Haiti

For over thirty years, A. Groves Wood, now pastor of the Cap Haitien Baptist Church, Haiti, has carried on a vital ministry of training the lay people of Haiti, realizing that the future of the work is largely in their proper training. That ministry continues today. Monthly conferences for the lay preachers, in addition to the regular Bible classes, which are held weekly, are attended in large numbers. The monthly preachers' conferences are held partly to study and discuss problems arising in the churches, and partly to give systematic scriptural and doctrinal instruction. As a result of this work, today two fine men are now happily settled in important pastorates: Eugene Hippo-

lyte, co-pastor at Trou, and Augustin Felix, in charge of the Dominican Mission field.

Harold A. Jackson Missionary for Nevada

The American Baptist Home Mission Society recently appointed

Harold A. Jackson as general missionary for Nevada. Born in Covington, Ky., Mr. Jackson received his training at Fresno State Teachers College, Fresno, Calif., Stanford University, and the Berkeley Baptist Divinity School, Berkeley, Calif. He held pastorates at Rio

Colby's Missionaries

DURING its 136 years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist institutions.

Beginning with its first graduate, George Dana Boardman, more than 100 alumni have entered missionary service. Of late, Colby men and women have been stationed in the mission fields of Burma, China, India, Japan and the Philippines.

Such facts help explain the strong Christian atmosphere which is one of the cherished traditions of Colby College.

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Vista and Tulare, Calif., was director of Christian education for the Oregon Baptist Convention, and served as minister of education at the First Baptist Church, Palo Alto, Calif. As general missionary he will be responsible for the advancement of American Baptist work in Nevada. Mr. Jackson will counsel pastors and churches, assist in the establishment of new churches, give leadership in the fields of Christian

education and youth work, and pioneer new American Baptist home-mission projects.

Class Booklet Widely Used

The New Life, a pastor's instruction class booklet, written by Allan Knight and Gordon H. Schroeder and first printed in 1947, has from the beginning been used by our missionaries. Recently it was trans-

lated into the Telugu language under the direction of Robert Hodges, one of our missionaries to the Telugus in South India. More recently, Rev. and Mrs. Chester J. Jump, missionaries in the Vanga field of the Belgian Congo, asked for permission to print *The New Life* in the Kikongo language. The booklet had been used by the teachers as lesson material in the mission school.

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For additional information write to President Wilbour E. Saunders

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Letters . . .

TO THE EDITOR

TO THE EDITOR:

Congratulations on the fine work you are doing as editor of *MISSIONS*. The fine reporting of this leading missionary journal is being sustained under your leadership, and for this we are all truly thankful.

D. R. SHARPE

Cleveland, Ohio

TO THE EDITOR:

Thank you for sending me your fine *MISSIONS* magazine. I am deeply grateful for this great help to me in my work of leading the youth of Denmark in the Master's steps. *MISSIONS* is the finest missions magazine I have ever read. I hope you do not mind if I translate some of the articles into Danish, when I give credit where credit is due.

ASGER GRARUP

Brande, Denmark

TO THE EDITOR:

Through the generosity of some benefactor, it has been my privilege and pleasure to enjoy the issues of *MISSIONS*. I should like to say "thank you." As I have not written to you since your assumption of the editorship, permit me to wish you success, and the vision of leadership in the difficult but challenging days ahead.

JAMES D. HESTER

U.S. Naval Training Center
Great Lakes, Ill.

TO THE EDITOR:

I hold in my hand the January issue of *MISSIONS*. First, let me say that I think it is one of the best-looking periodicals, or rather, the best-looking publication in the church field, typographically. Your pictures come out well, your type is good, and your spacing is good.

We are certainly appreciative of the fine job you are doing, not in one issue, but month after month, for Churches for New Frontiers.

This story must get into the hearts of the denomination, line upon line and precept upon precept, and you are making a very fine contribution.

MCCLEAN WORK

New York, N. Y.

TO THE EDITOR:

I have just finished reading the current issue of *MISSIONS*. It seems to me that each issue is better than the last. I want particularly to commend you on the fine editorials. The courageous, forward-looking stand which you take on social issues gives leadership to all of us, both in our thinking and in our action. I want also to express my appreciation of your excellent report of the Cleveland conference.

JOHN THOMAS

New York, N. Y.

TO THE EDITOR:

I have often resolved to write you a word of appreciation for the excellency of *MISSIONS*. You are in a great tradition of extraordinary editors, and you are holding the standard high. May you have many years of forward-looking leadership in this important post.

Especially I want to commend you for your fearless espousal of liberty and truth in your editorials and articles. Ours is a day hedged about with fear and fears. Keep up the battle for freedom, Christian freedom, for which Baptist pioneers suffered. When the "inquisitors" threaten by name-calling and vilification, it is encouraging to hear a brave voice in opposition.

May I also express a word of appreciation for the continuing contribution of Dr. William B. Lippard in his "As I See It." To have his pen and brain still active on behalf of Christ and his kingdom is a great treasure for us Baptists.

WALTER O. MACOSKEY

Beloit, Wis.

TO THE EDITOR:

I wish to express my personal appreciation of the way you are upholding the high standards of *MISSIONS* magazine, of which we may justly be proud.

CARL M. CAPEN

Bangkok, Thailand



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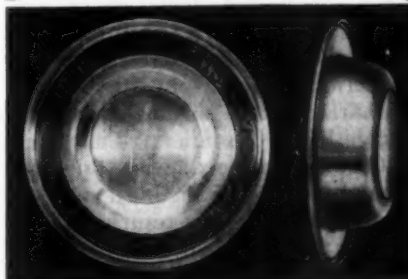
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As I See It

By WILLIAM B. LIPPARD

MARCH brings another centennial in American history. In Tokyo Bay, on March 31, 1854, U.S.N. Commodore Matthew C. Perry forced Japan to sign the treaty whereby Japan, after centuries of isolationism, was opened to world trade. Fifty years after that gunboat opening, Japan had become a major world power. In 1894, war with China brought Formosa and Korea under Japanese control. In 1904, war with Russia brought concessions in Manchuria. In 1915, with all Europe involved in the First World War, Japan saw a chance to seize control of China. Following the infamous twenty-one demands on China, came the invasion of Manchuria, defiance of the League of Nations, full-scale war in 1937, *with the help of American scrap iron and oil*, and, finally, Pearl Harbor, partly in revenge for the U. S. Senate's Japanese Exclusion Act on the "Black Friday" of 1924.

Modest success, as well as neglect, marks the missionary history of this period. In its beginning Japan was a promising mission field, but American Christians neglected that golden opportunity. Another opportunity came early in the twentieth century. During my freshman year at Yale, I heard John R. Mott preach in the Yale chapel. The great missionary statesman, then not forty years old, pictured Japan as a fruitful mission field, but warned that unless the American people sent 10,000 missionaries, they would eventually send 100,000 soldiers. They sent 1,000,000 soldiers, with frightful slaughter in the fiendish war of 1941-1945. On my return in 1948 from the First Assembly of the World Council of Churches at

Amsterdam, a fellow passenger on the *S.S. Queen Mary* was Dr. Mott. While walking the deck I reminded him of his Yale prediction in 1905. Solemnly he replied, "I was right in my prediction; I was wrong only in my statistics."

Today's American Japanese relations should cause grave concern. Recently *The New York Times* published some articles reporting an ominously rising tide of anti-Americanism in Japan. We are the military conquerors of Japan. We occupy her sadly truncated empire. Iwo Jima and Okinawa have become permanent American Gibaltars in the Far East. Feverishly we urge Japan to rearm, to rebuild her navy, to cancel the disarmament pledge which we put in her constitution. Vice-President Nixon told the Japanese people that that pledge was a mistake. Secretary of State Dulles supported him. The Japanese are a proud, sensitive people. We insulted them with the Japanese Exclusion Act of 1924, sold them scrap iron and oil for war with China, prevented their conquest of China (thereby enabling communism to do so), removed 100,000 of their descendants in 1942 from the Pacific Coast into concentration camps, and then humiliatingly defeated Japan after having used two crowded Japanese cities as guinea-pig experiments for our atomic bombs. Why should the Japanese people now love us?

One hundred years ago we forcibly introduced Japan to the world and the world to Japan. In today's balance sheet of history, do the assets of that introduction exceed the liabilities? The assets can

be increased by vigorous expansion of Christian missionary effort, which is again reporting modest success, and is thereby helping to counteract the present anti-Americanism in Japan.

In Julius Caesar's time it was the Ides of March. In our time it is Income Tax Day, when Americans pay their annual tribute to Uncle Sam. Our income taxes are high, yet far below British income taxes. In all England, with 40,000,000 population, only sixty persons report incomes of \$17,000 after taxes. By contrast, in the United States sixty persons can be found in every city, large or small, whose incomes exceed \$17,000 after taxes. In the top bracket of British wealth the tax collector takes \$2.75 out of every \$2.80, *leaving only a nickel for the taxpayer!* With such destructive taxation, churches, missions, hospitals, charities of all kinds, suffer grievously. "We are so heavily taxed," said Gilbert Laws to me in his Norwich home last summer, "that money-raising for any worthy cause is a nightmare!" Next month all our American Baptist mission agencies close another fiscal year. No Baptist can claim taxation nightmare as an excuse for lack of generous support.

Such high taxation explains in part the contrast between England and Germany in postwar recovery. To support the British Empire, vast colonial possessions, and immense military and naval establishments, requires huge taxes. Germany has no empire, no colonies, no army, no navy. So the German people, like the Japanese, apply their energies and resources, not to destructive taxes but to economic recovery. Germany and Japan are again formidable competitors in the world's markets. Can this be one reason, never proclaimed from the housetops, for the feverish American pressure for German and Japanese rearmament? How quickly the American people forget the solemn pledge of 1945 that neither Germany nor Japan would ever again be allowed to rearm!

EDITORIALS

BEFORE the Second Assembly of the World Council of Churches gets under way at Evanston next July, may we respectfully suggest (or disrespectfully if necessary) that all reporters, editors, and lexicographers proceed immediately to remove from their vocabularies the monstrosities "ecumenicity" and "ecumenism," and to put in their stead the more pleasing word "ecumenity." Besides being a better rendering of the Greek *oikoumene* ("the inhabited world"), "ecumenity" can be pronounced without risking injury to the tongue or the expulsion of a denture. There ought to be a law against the hissing tongue twister "ecumenicity," and almost any day now a congressional subversive list may include "ecumenism," because of its family resemblance to such culprits as "cynicism," "barbarism," and "communism." In fact, it would seem to be a clear-cut case of guilt by association. So, this magazine is here and now adopting the word "ecumenity," and it invites its contemporaries to do the same.

An Invitation To Baptists Everywhere

IN THE NAME of the Baptist Union of Great Britain and Ireland, the churches and individuals who comprise it, and the Baptists of London, it is our privilege and pleasure to invite you to the Golden Jubilee Congress of the Baptist World Alliance in London, July 16-22, 1955." So begins a communication from the Baptist Church House, London, addressed to Baptists everywhere and signed by eight officials, including F. Townley Lord, president of the Baptist World Alliance, Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, and Ernest Brown, treasurer of the Baptist Missionary Society. "We shall celebrate the formation of the Baptist World Alliance in 1905," says the invitation, "and shall recall all that it has ac-

complished and the wonderful growth of the Baptist community during the past fifty years, in spite of the world-shattering events which have occurred. The membership of our churches in the five continents has nearly trebled in this relatively short space of time. We shall together seek a clearer understanding of God's purpose for us, a fuller experience of his power, and a strengthening of the ties that unite us in Christian brotherhood and service." Thank you, our fellow Baptists in London. American Baptists will be there in large numbers and with keen anticipation of what undoubtedly will be a significant Baptist gathering.

An Opportunity Of a Lifetime

LOOKING to the meeting of the Baptist World Alliance in London, July 16-22, 1955, at least one American Baptist pastor has a brilliant idea. He would like to go by the way of Alaska, Japan, the Philippines, Burma, and India, so that he might see something of our mission work in these lands, and so be prepared for whatever the London congress may say with regard to Baptist responsibility in the world today. This is a wonderful idea—an opportunity of a lifetime. This pastor believes that others may wish to join him on this proposed journey, and the American Baptist Foreign Mission Society has gladly agreed to help plan the trip, so that many of our mission stations could be visited. Here is a perfect plan for a vacation in 1955. It may be the only opportunity that many pastors will ever have to see our American Baptist mission work with their own eyes, not to mention a trip around the world. If you are interested, write today to Dr. Jesse R. Wilson, Home Secretary, American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N.Y. (Note to deacons and trustees: Can you think of some

practical method of getting your pastor interested in this trip? . . . Right the first time. That will do it!)

Columbia University's Bicentennial Celebration

COLUMBIA UNIVERSITY is engaged in a year-long celebration of the 200th anniversary of its founding. "Man's Right to Knowledge and the Free Use Thereof" is the timely theme of this important occasion, and a more appropriate word could hardly be spoken in our day. Not since Samuel Johnson instructed the first class of eight young men in a borrowed room of the Trinity Church schoolhouse, in lower New York, have our traditional American freedoms been challenged as they are in this generation. Not only the right to knowledge and the free use thereof is on the auction block, but so also are other basic rights that Americans have long since cherished and, unfortunately, taken for granted—the right to worship according to the dictates of conscience, to think as we will, to write and publish what we think, even to champion unpopular causes without fear of reprisals by private or public vigilantes. As Columbia's President Grayson Kirk wrote recently: "Intellectual freedom is not a special privilege, of course. Rather, it is a condition which is basic to the ability of a community of scholars to serve a free society. If the university is not free, then all other institutions of human freedom—a free press, freedom of religion and democracy itself—are in deadly jeopardy." Indeed they are in deadly jeopardy, as current events are shouting from the housetops, while self-styled superpatriots are answering in raucous praise of the hatchet men. So, Columbia's theme could not be more timely, or the need for it more urgent.

Promise of New Deal In the Philippines

DEVOTING his inaugural address primarily to domestic issues, President Ramón Magsaysay of the Philippines promised to return government to the people. In particular, he promised that the land-tenure system would be re-examined and that "land for the landless" would be more than "just a catch phrase." "Democracy," he declared, "becomes meaningless if it fails to satisfy the

primary needs of the common man, if it cannot give freedom from fear and freedom from want." Here was something new in the life of this island republic. The son of a farmer-blacksmith, who had risen to the highest office of his nation, was remembering the common people, the farmers and laborers, and the rapidly rising middle class, who had elected him by a landslide a few weeks previously. Through all the campaigning, Magsaysay proudly identified himself with the common people, and at the polls they proudly identified themselves with him. They voted for him because they believed in him. So it looks as if there is to be a new deal in the Philippines. And if there is, its influence will not be confined to the Philippines, but will have repercussions throughout Asia. Can a democratic system in Asia cope with its acute social and economic problems? Can it do so more effectively than communism? All Asia is looking for the answers to these questions.

Toward a Closer Baptist Fellowship

CLOSER FELLOWSHIP between American and Southern Baptists was the object of a special resolution passed by the General Council at the midyear meetings at Green Lake recently. Recalling the invitation extended at the San Francisco convention in 1949 to all Baptist groups to unite under one banner, the resolution cited improved relations between American and Southern groups and stated the conviction that "fellowship and good relations are more important than organic union between the conventions." In addition, the resolution commended interchange of pastors and church members between the conventions and concurred in efforts of churches "to further good relationships among Baptists in their communities." Other actions of the General Council at the Green Lake meetings (1) called for prayer in behalf of Baptist ministers who are in prison on false charges in Czechoslovakia and Bulgaria; (2) voted that the annual convention in 1955 be in Atlantic City, N.J., May 18-25; (3) called for coordination of activities in behalf of Baptist homes and hospitals through The American Baptist Home Mission Society; (4) considered ways of commemorating the 350th anniversary of the birth of Roger Wil-

liams; and (5) asked the program committee of the annual convention to give adequate time for discussion of resolutions. The third and fifth of these actions were long overdue. If resolutions are to be considered as being more than mere scraps of paper, then convention delegates must take them seriously. And surely it is high time that our homes and hospitals should be coordinated under one national agency. By the same token, our historical collections should by all means be brought together under one management and given a dignity which they so richly deserve.

Hindu Pilgrims Seek Otherworldly Bliss

AS WE GO TO PRESS, what is said to be the world's largest religious festival is drawing to a close. It is the *Kumbh Mela*, which brought this year to Allahabad, India, an estimated five million Hindu pilgrims to bathe in the chilly water at the confluence of the Ganges and Jumna Rivers. According to Hindu belief, this is the most holy spot on earth. Here Brahma, the Hindu creator, is said to have prepared himself in prayer for the task of constructing the universe. Here Vishnu, the preserver, and Shiva, the destroyer, are said to have gained their powers by acts of penance. So at daybreak on January 14, the month-long festival began as a group of *Sadhus* (holy men) led the march to the river, braving a temperature that was reported to have been only eight degrees above freezing. All day the shallow water was thronged with men, women, and children, joined periodically by members of various Hindu orders who came in processions, riding elephants glittering in gilt, and making great fanfare with musical instruments. Meanwhile, tens of thousands of beggars looked on, hoping for a pittance from the pilgrims' bounty. A tent city and other accommodations cost the Government of Uttar Pradesh state the equivalent of \$1,000,000. But the pilgrims were interested in the beggars only in the belief that almsgiving is of special spiritual benefit at this sacred festival, and they doubtless did not give a thought to government expense. Unmindful of the poverty around them, or of the causes back of it, they were interested in only one thing—gaining bliss in the world to come. Here is one of the basic weaknesses of

Hinduism, and one of the perennial reasons for Christian missions in India. Because, so far as Hinduism is concerned, three years from now, six years from now, nine years from now, when *Kumbh Mela* is celebrated at one of the three other sacred cities—Mathura, Gaya, and Benares—another five million pilgrims will bathe in the sacred water and other tens of thousands of beggars will look on. All this could go on endlessly, as it has gone on for many centuries. There are times, to be sure, when it appears that people called Christians have likewise little or no thought of the poor, the helpless, the outcast. But they give that impression only as they forget their Master's compassion for the multitudes who were distressed and scattered as sheep without a shepherd. Unconcern for suffering humanity is not a part of the Christian faith, however much it may be a part of Christian practice.

Rabbit Meat And Whiskey

IN MICHIGAN recently, a bald eagle is reported to have been found exhausted on the ice of Chassel Bay in the state's Upper Peninsula. Though he had a wingspread of six feet and four inches, the eagle apparently had had to make a forced landing and could not later take to the air—and freedom. After eating some raw rabbit meat, followed by some whiskey, proffered gifts of a shoemaker, the giant eagle was easily captured. Just like some people—people who are inclined to boast of their freedom. "What is one little drink?" one of them asks in derision. "I can take it, and no harm will follow." Besides, think of the excellent raw rabbit meat—pardon us, the "superior" food at the "better" restaurants—that goes along with the drinks! So the young, the mature, the middle-aged, and even the aged, found exhausted on the ice of a disappointing, frustrating world, their proud wings folded helplessly, eat a little, drink a little more, and a little more, and then become captives. But, unlike the hapless eagle, they do not even go to a national zoological park. They go, rather, to psychiatric wards, to prisons, and sometimes to untimely graves—all for a few pieces of raw rabbit meat and a little whiskey. Thus does their so-called freedom come to an end. They become captives, slaves to appetite and habit.

Not a Common Creed

SIDE BY SIDE in *The Christian Century* for November 18, 1953, appeared two diametrically different articles. One was "The Orthodox Church at Evanston," by Basil Ioannidis, of the University of Athens, and the other was "India: The Christian Outlook," by P. Oommen Philip, a staff correspondent in India. The juxtaposition of these two articles no doubt was a coincidence, but a more effective contrast in viewpoints could hardly have been planned. The first was a plea for a common creed; the second, a plea for a common quest. And there is a difference!

Professor Ioannidis declares that the whole of the Orthodox Church is intensely interested in the ecumenical movement, and that Orthodox public opinion "regards the existing disunity of the Christian churches as a disgrace." He quotes an encyclical of January, 1920, to the effect that doctrinal differences do not prevent mutual understanding between the several Christian churches or closer fellowship with each other. Indeed, such a rapprochement is "highly desirable and necessary, and in many ways useful in the properly understood interest of each one of the churches, taken separately, and as a whole Christian body, as also for preparing and facilitating the complete and blessed union which may some day be attained with God's help."

Hence the participation of the Orthodox Church in the World Council of Churches, which at Amsterdam "created a unique situation not only in the life of each church, but particularly in the relations of the churches, which for many centuries either ignored or attacked each other." Indeed, the Amsterdam experiment led to debate in the Orthodox churches, not on participation in the ecumenical movement, but on "the mode" of participation.

Then follows this frank statement: "There are many Orthodox theologians who would regard as irrelevant and unwise the participation of the Orthodox Catholic Church in the W.C.C. under the same conditions and in equality with religious bodies which, in the

strict Orthodox sense of the word, are not churches, for they have not the valid sacraments of baptism, holy communion or holy orders. But in Toronto the central committee stated clearly that cooperation in the W.C.C. with other churches does not necessarily involve the recognition of them as churches in the true and full sense of that word."

Speaking of Evanston, and further stating the Orthodox position, Professor Ioannidis declares: "The Orthodox delegation at Evanston will take part in the work of the Second Assembly with full awareness of its responsibilities, as representing that ancient church which has preserved unchanged the doctrine and the tradition of the one and undivided church of the first nine centuries. During those first centuries the church of Christ was one throughout the world. It was the *Una Sancta*. The *Una Sancta* has never ceased to exist because Christ is its Head and the Holy Spirit is its life-giving principle. The ecumenical movement and the W.C.C. cannot 'create' a *Una Sancta* which for the first time will be authoritatively ecumenical."

In sharpest contrast, Mr. Philip cites a statement by the Indian philosopher Sarvepalli Radhakrishnan, in his Upton lectures at Oxford. Said Radhakrishnan: "We cannot have religious unity and peace so long as we assert that we are in possession of the light and all others are groping in the darkness. That very assertion is a challenge to a fight." Again: "To obliterate every other religion than one's own is a sort of bolshevism in religion which we must try to prevent. We can do so only if we accept something like the Hindu solution, which seeks the unity of religion not in a common creed but in a common quest."

Commenting on Radhakrishnan's statement, Mr. Philip points out two broad principles which governed Christ's mission: "(1) identifying ourselves in all possible ways with those whom we seek to win for the Kingdom of God, and (2) following the way of sacrificial love and vicarious suffering for overcoming evil and making truth and righteousness pre-

but a Common Quest

vail among men." It is by means of this common quest that Christian missions are most likely to make headway in India, rather than by giving the impression that their chief concern is "winning as many converts as possible to their own separate organized churches, without being too scrupulous about the methods used."

■

There you have it—two diametrically opposite points of view.

The view if the Orthodox Church is that it is the only true church, and that all other churches are not churches at all. The Roman Catholic Church, of course, makes exactly the same claim. Each insists that it "has preserved unchanged the doctrine and the tradition of the one and undivided church." So, from this viewpoint, the way to church unity or union is for the so-called churches to come into the one and only true church—the Orthodox if an Orthodox theologian is calling the signals, the Roman if a Roman Catholic is calling them.

Does the future of the ecumenical movement lie in that direction? Will it seek "the cooperation, the rapprochement and the final reunion of the Christian churches" on the basis of a common creed, or will it seek these ends on the basis of a common quest?

In the light of nineteen centuries of Christian history, it would seem that to pursue the first of these alternatives is to stumble into a blind alley. Who among us is inclined to fall in line with the Orthodox (or the Roman Catholic) position? Who honestly believes that Anglicans and Lutherans, for example, can agree on the observance of the Lord's Supper? Who actually believes that Baptists or Methodists or Presbyterians or Disciples can agree with either Anglicans or Lutherans or with one another on this single item of Christian faith and practice? And can we seriously expect to find in the foreseeable future anything that so much as resembles unanimity of belief with regard to the trinity, the atonement, the nature of the church, the meaning of baptism?

Surely it ought to be clear at this late hour in history, whose course is unmistakably

marked by ecclesiastical conferences that began and ended in failure, that the way to Christian unity is in the direction, not of a common creed, but of a common quest. The several bodies of Christendom do not necessarily draw closer together by following a common liturgy, or reciting a common creed, or participating together in one of a dozen ways of observing the Lord's Supper. But they do draw closer together every time they join hands in emancipating the world from its error and its sin. Confronted with this insuperable task, all presumptuous and arrogant talk about being the one and only true church must cease.

As a matter of fact, that kind of unity—the unity of a common quest—already exists around the world. It does not have to be created, either by the World Council of Churches or by any other ecclesiastical body. It needs only to be deepened, expanded, intensified. It is the only real unity the churches have, whatever their pretensions in ecumenical gatherings. It is doubtless the only unity that the churches in the main will ever know. But if in the pursuit of a common quest there should emerge a greater degree of church union, then let us be ready to thank God and take courage.

■

Surely as Christians we do not glory in our divisions. But nothing constructive is to be accomplished by glossing over them or pretending that they do not exist. And it is not realistic to assume that we can talk or argue or manipulate or legislate them out of being. They are far too ancient and too deeply rooted to be removed so easily. When we stop to consider that not even Baptists or Disciples or Congregationalists can agree among themselves on matters of doctrine, how can we expect them to agree with one another, to say nothing of agreeing with church bodies that lay claim to a monopoly on Christian truth?

It is becoming increasingly clear that the way to true Christian unity is a common quest—to the end that the kingdom of God may come, and that his will may be done, on earth as it is in heaven. To lose ourselves in that quest may be to lose our differences also.

A Ministry to Japanese Students

At the Waseda Christian Student Center in Tokyo, American Baptists are helping to train Christian leaders for the new Japan

By W. M. FRIDELL

WHEN YOU ENTER the gates of the Waseda Christian Student Center, near Waseda University in Tokyo, you are confronted with three substantial and attractive buildings: the Student Center Building (Scott Hall), the Yuai Dormitory, and the missionary residence. These are memorials in brick and timber to the work of Harry Benninghoff, a missionary of our American Baptist Foreign Mission Society, who founded the center in 1908 and gave it the best years of his life until just prior to the Second World War.

Upon more intimate acquaintance with the student center one learns that there are more significant memorials to Dr. Benninghoff's work than those of brick and timber. They are the spiritual memorials of lives he led to Jesus Christ. Through his influence large numbers of Japanese young people in Waseda University have become active Christians, and are even now witnessing to their faith in many walks of life.

Two of these living memorials are Ernest Shinozaki, pastor of the Waseda church, and David Mukotani, director of the student center. These two men began years ago as Dr. Benninghoff's "boys." Today they are Jesus Christ's men. In view of their long, devoted service, I have often thought that if Dr. Benninghoff had done nothing more during his many years in Japan than direct these two men toward full-time Christian work, his time would nevertheless have been profitably spent.

Today the Waseda work continues in the traditions that were established years ago, adapting itself to changed conditions and new opportunities. When Dr. Benninghoff came to the Waseda University community in 1908, the school was not particularly outstanding. Now it has an enrollment of upwards of 30,000 students, and academically it is ranked as one of the "Big Three" of Japanese universities. Our Waseda Christian Student Center is located practically across the street from this

tremendous concentration of students. In addition, we are within five minutes' walking distance of three large high schools, bringing the total number of students in the immediate neighborhood to a good 35,000.

Three years ago our student center staff was enlarged by the addition of Namio Fuse (pronounced "Foo-say"), one of our own post-war dormitory graduates. Together we are pushing ahead with a program of Bible classes, study groups, prayer meetings, fellowship, camping, and various evangelistic and service projects, with the object of winning Waseda for Christ.

At Waseda we are committed to an evangelistic emphasis which proceeds in two phases: extensive outreach and intensive cultivation.



Now a grandfather, Mr. Mukotani has been with the Waseda Student Center since his own student days

The extensive work, by its very nature carried right onto the university campus, consists primarily of freshman welcome meetings, popular lectures by well-known Christians, mass evangelistic meetings, and publicity and literature distribution. By working jointly with the local student Y.M.C.A. association, and one or two smaller Christian groups on the Waseda University campus, we have been able to get speakers and evangelists like Emil Brunner and Dr. Stanley Jones.

The intensive phase centers right in our own student center compound. The Yuai Dormitory (*Yuai* means "Friendship-and-Love") is a special kind of intensive evangelism all its own. Through the day-by-day influence of Christian living and devotional discipline, and working closely with our Waseda church, we have had many heartening conversions among our dormitory men. Our record is not perfect, but we have graduated few non-Christians from this "family-within-the-family."

The Waseda church, which grew up as a direct product of the student center, has always made an important contribution to the

evangelistic work of the center program. Although the church meets in the student center compound, it is an autonomous body, with its own evangelistic outreach. Just last fall, in connection with the visit to Japan of Jitsuo Morikawa, of Chicago, there were ten conversions in a special meeting held by this little congregation.

In the student center itself, intensive evangelism is built around small groups and personal work. We have beginning and advanced Bible classes in both the Japanese and the English languages, and in addition a separate Bible class program for high-school students. Every fall there is a special series for inquirers into the Christian faith, leading up to the Christmas baptismal services in the churches where our students attend. "At Home" fellowships in the Mukotani and Fridell apartments have been effective for personal contacts. In the spring we take the high-school students, and in the summer the university students, and go to camp. Through the fellowship, worship, co-operative physical labor, and intensive Bible study of camp life, we experience here some of the spiritual high points of the year. Very often students who just "went along for the ride" have become earnest seekers; seekers have decided for Christ; Christians have renewed their vows.

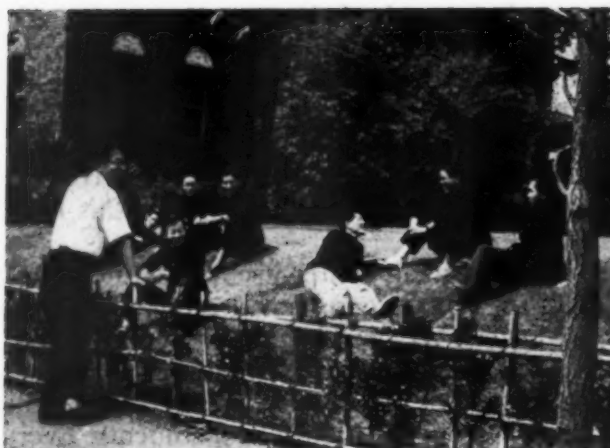
We could go on to mention the weekly prayer meetings, the monthly worship services, the smaller evangelistic meetings right in the student center compound. Through it all the personal witness is the important thing.

Implicit in evangelism is Christian growth, and this is also an essential part of our total task. Our purpose is to help every convert to attain mature Christian manhood or womanhood, to know the "fullness of Christ."

Christian growth is an intangible, qualitative sort of thing that can adequately be appreciated only through personal acquaintance with the individuals involved—the shy, fearful girl who is now radiant and in love with her job as Sunday school teacher; the dormitory skeptic who was led by a consecrated roommate to a Christian faith that is bearing rich fruit; the young student from the country who lost his active faith upon coming to Tokyo, but who is now a hard-working member of our central committee, and last fall had the great joy of seeing his best friend accept Christ.



One summer camp project was to clear away wartime rubble from the grounds of Waseda Student Center



Mr. Fuse (leaning against fence), who is a postwar addition to staff, talks with students on the lawn



The missionary (Mr. Fridell) has opportunity to teach songs and choruses to the Japanese students

Slowly but surely there is dawning upon some of our students a realization as to what the "fullness of Christ" means in terms of love and justice in society at large. Through study and discussion groups we are seeking to discover the valid Christian responsibility in this area, where many well-intentioned people have wandered far afield. This involves investigation into the ways in which social injustices are spiritually destructive. It also involves a study of the Scriptures and of history to learn what God is doing in the world, and how we can cooperate with his purposes for men and nations.

Practical expression of Christian love and justice in society has so far been limited pretty much to work projects in connection with our camps, where our students engage in hard physical tasks of spiritual significance. Some projects are designed directly for the benefit of Christian agencies, such as improvements on a Y.M.C.A. camp site or a Christian rural center, or the cleaning up of war ruins right in our own student center compound. Other projects serve as a witness of Christian love to non-Christians: such as the repair of a road, or the planting of trees to control erosion.

Student work at Waseda is but a part of the over-all Christian witness of Baptists and other evangelicals in Japan, and we are called upon to give prayerful thought to our place in the larger Christian outreach. We feel that our student program can contribute to the Japanese Christian movement in perhaps two ways.

First, we are working through the student center for the building up of the Japanese

churches. From missionary experience in China it has been made irrefutably clear that if and when the time comes for foreign missions to leave a country under political pressures, the ongoing strength of the Christian movement depends more than anything else upon the strength of its indigenous churches.

For us at the center, this means that our program can never be allowed to become a substitute for a normal church experience in the lives of our students. Throughout college the students active in Christian campus activities must maintain a meaningful relationship with some church. If this is not done there is a danger that students may tend to associate Christianity primarily with their college experience, resulting in the loss of some upon graduation from school to society. We do not carry on a Sunday program at the center, but make it clear that we expect our Christian students and seekers to be in their own churches on that day. Most of them are.

Another way in which we seek to strengthen the churches is in the production of effective leaders for the Christian movement. Our opportunities in this respect are especially good in Japan, for the Japanese still maintain the traditional Oriental respect for learning, and look to university graduates to lead out in all phases of life. Of course, we pray and expect that some of our students will be called into full-time Christian work. Mr. Fuse and two others have made decisions for the ministry so far in the postwar years. But God's call comes in one form or another to every Christian, and we stress the fact that the call to active lay



The missionary wife and children have a vital role in making the home an effective witness for Christ



Here at the foot of majestic Mount Fuji, summer campers learned of the grandeur of God's creation

leadership can be just as significant as the call to the ministry.

E. Stanley Jones, after his recent visit to Japan, came away saying that what the Japanese churches need right now more than anything else is a strong lay movement. In view of this need it is especially encouraging to see some of our student center graduates giving themselves sincerely and ably to Christian lay leadership. I am thinking particularly of a young architect, a polished after-dinner speaker and street preacher, who says quite vehemently, "I don't see why it is that when a young Christian shows promise everyone thinks right away he must become a minister; lay leaders are just as important."

The second thing we are undertaking at Waseda in relation to the wider Christian witness is the assumption of our full share in the development of a national Student Christian Movement. Christian work among Japanese students is definitely on the upswing along many fronts. The number of campus Y.M.C.A. and Y.W.C.A. associations over the country is constantly increasing; at least seven new student centers have been projected or are in process of being built; Inter-Varsity Christian Fellowship has begun postwar work.

If the chief agencies in the student-work field evidence a great desire to work together, there is a good possibility of developing in Japan a strongly integrated Christian Student Movement such as may be found in some other countries. The leaders of a few of the groups noted above are moving in this general direction through the scheduling of informal discus-

sions and the cooperative undertaking of work camps and a student World Day of Prayer.

To conclude, what of the place of Christ in the hearts of the Japanese people as we look to the future? It is a challenging prospect.

Before and during the war the Japanese spiritual dynamic was primarily the absolutist religious patriotism which centered in the state cult of Shinto. It is a question, however, how far Shinto can recover from the body blow dealt it by the collapse in 1945 of the militaristic nationalism with which it was so intimately associated. Other forces competing for the loyalty of the Japanese are Buddhism and communism. But Buddhism, in spite of many signs of activity, is apparently lacking any real vitality, and communism is in general continuing weak. Finally, one of the most pervasively powerful forces in the spiritual life of Japan today is materialism, or the worship of things. It is nourished by the desperation of extreme poverty on the one hand, and the greed of superfluous wealth on the other. In viewing these four spiritual forces, the encouraging thing to be noted is that no one of them has as yet succeeded in dominating the life of the people.

Less than two years ago Japan was re-established as a sovereign nation. With her destiny once more in her own hands, she is definitely on the move. Which way she will move will depend upon which spiritual power succeeds in winning her allegiance—communism, Buddhism, revived Shinto, materialism, or the gospel of Jesus Christ. We at Waseda are doing what we can to make Jesus Christ the choice of the new Japan.



Rev. and Mrs. Thomas F. F. Dixon, American Baptist missionaries, at home in San Salvador, El Salvador



Pastor Miguel Blanco, of San Salvador, preaching at the dedication of the new chapel at Sonsonate



Photographs by Wilbur Larson
Pastor Miguel Blanco (left), of San Salvador, talks with Pastor Neftali Valiente, of Sonsonate church

THE BAPTIST CHURCH at Sonsonate, El Salvador, dedicated a chapel a few Sundays ago. It was a day of deep rejoicing; for, although the work had been established in that town for many years, Baptists had always met in rented quarters. Now they have their own building, large enough for a chapel, Sunday school classes, and a pastor's home. In an impressive service of dedication and in other services throughout the day, they expressed thanksgiving for this great advance and expressed also their purpose to use this building for the spread of Christ's gospel in that community.

A good building is always an evangelistic instrument, as was true even on this first day at Sonsonate. I talked with a man from the country, in town for the day, who had been attracted by the crowd and the activities in the building. He had never before attended a Protestant service. He said he liked it and that he expected to come again.

But an observant visitor could see more than a house dedicated to serve as a chapel. There were many symbols of a new day for Salvador Baptists. Even the financial arrangements for the purchase of the building bore witness to this progress. The church had been collecting money and had a small amount on hand. The major portion, however, was provided in the form of a loan from the Salvador Convention of Baptists, from a fund collected over a period of years. No longer do the churches look only to our Mission Societies for help in building projects. In fact, four churches are now building their chapels with no outside help at all. In the enthusiasm of actually having their own building, the people of Sonsonate are rapidly paying off their indebtedness.

The growing community appreciation of this evangelical work was apparent in the presence of the mayor and other officials of the town. These men, although not Protestants, had come to participate in the celebration in their official capacities. While persecution by fanatical opponents of evangelical Christianity has by no means disappeared from El Salvador, it is not favored by general public opinion nor by the Government. In Roman Catholic countries the evangelicals are often a despised minority. Yet they are winning the respect of the community by their way of life. Fine schools, like those in Santa Ana and San Salva-

Faith Is Action in El Salvador

In the smallest of the Central American republics, Baptists are making substantial progress, despite many formidable obstacles

By WILBUR LARSON

dor, gain many friends for Baptists and for the evangelical cause generally. For example, in El Salvador it is not at all infrequent to find employers definitely looking for evangelicals to fill positions of trust. The Protestant emphasis upon such personal virtues as honesty is quite a new thing for many people and it is coming to be appreciated.

We sensed again the note of progress when we visited with the pastors who were present to participate in the dedication services. Don Miguel Blanco, pastor of the church in the capital, had come to preach. He is a vigorous, forward-looking young pastor. In the relatively short term of his pastorate in San Salvador he has led his church to significant gains, especially in evangelism and stewardship. He grew up in that city and was trained in the Baptist school there. Then he went to our seminary in Nicaragua and returned to serve in his own church. His church building is far too small for the congregation and for the large Sunday school, which is growing week by week.

Soon after he came to the church, Pastor Blanco instituted an annual service of recognition for people who during the year had performed some unusually meritorious service. A jury composed of outstanding people in the community selects some three or four whom it deems worthy for this honor. Medals are given in a public ceremony in the church, to which the entire community is invited. While the initiative is with the church, the majority of those on the jury are not evangelicals. Those receiving the medals are usually not evangelicals. Community leaders who participate in the giving of the awards are often not evangelicals. The newspapers have given very favorable notice to these annual affairs which serve to break down the old prejudices against the gospel.

Pastor Blanco leads his church in a regular missionary program in the capital and in the

country round about. His interests extend to the work of the Salvador Convention, where he has had positions of leadership. He has been active in the publication of the convention magazine, and has even set up a printing shop in one of the small rooms of the church buildings where this magazine and other religious material are printed. Because his interests extend beyond his own country, he was sent as a representative to a recent fiftieth anniversary celebration of the Mexican National Convention.

Pastor Agustin Ruiz, of the Santa Ana church, gave the evening sermon on this day of dedication. He also is a graduate of our seminary in Nicaragua and of Colegio Bautista in Managua. (He was born in Nicaragua.) The Santa Ana church is self-supporting, as is the one in San Salvador, and both churches contribute to the national missionary program. This brilliant preacher has in his audience Sunday after Sunday, not only the members of the church and the community, but also the young people from all parts of the republic who attend the Baptist school in that city. From among this student group come young leaders, like the medical student, now pursuing his studies in the capital, who found Christ as he participated in the religious program of the school and of the church in Santa Ana and has dedicated his life to Christian service.

Don Agustin was one of the group of Latin American evangelicals attending the missionary conference in Willigen, Germany, in 1952. This experience will continue to have its good effect upon his ministry. His wife is one of the first graduates of the Nurses' Training School at the Hospital Bautista in Managua. An excellent nurse and teacher, she was selected as one of the teachers in the Government Nurses' Training School, which was started after the Baptist school had been operating some years. She and her husband make a splendid team as they work in the Santa Ana church.



Mrs. Milo E. Wenger, of the W.A.B.H.M.S., poses with a faithful Christian at Santiago de Maria



Members of the choir of Colegio Bautista, Santa Ana. Choir sang at the dedication at Sonsonate



Prudencio Rodriguez, pastor in the little town of Jiquilisco, in the pulpit at Santiago de Maria

A few years ago a beautiful new chapel was built at Santa Ana. The church had some help in gifts, but by far the greater proportion was raised by the people themselves. They very rapidly paid off a loan which had been secured to finish the building. They desperately need better Sunday school facilities; for many of the classes meet in an old building which is about ready to collapse. The church has seen its opportunity and responsibility and is carrying on a campaign week by week to raise funds for this new building project. With the leadership of laymen (like don Esteban Rodriguez, of the Colegio Bautista faculty), with the promotion of the pastor, and with the undergirding of prayer and enthusiasm of the entire church, the campaign is moving on to success.

Men like don Miguel and don Agustin emphasize the importance of a trained ministry. Because the Salvador Mission is relatively new, not many of the leaders have been able to secure such training. Furthermore, the circumstances of many men do not permit them to be trained in quite this way after they become converted and sense the call to the gospel ministry. The pastor of the Sonsonate church himself, don Neftali Valiente, is one such man. The general missionary of The American Baptist Home Mission Society, Thomas F. F. Dixon, has through the years carried on training institutes for pastors and for laymen to fit them for leadership in their local congregations. This has been one of the most fruitful parts of his ministry as a missionary.

In his financial relationships with his church, don Neftali demonstrates something of the progress in that aspect of the work. American Baptists have been increasing their giving in recent years, but it has not been enough to keep up with increased needs or even with increasing costs of doing the work. That means in many cases that the same amount of money will support less work than formerly. Sonsonate was about to lose its pastor because there was not enough money to pay his salary. Finally, however, the church agreed to double what it was giving toward his salary, extra gifts came from interested people in other churches, and so don Neftali was able to continue. Soon after this he conducted a series of evangelistic meetings, at which twenty-one people made professions of faith in Christ. As one venerable member of

the church said to me, "When it was darkest we prayed. We kept our pastor. We prayed again. Now we have this beautiful chapel." Such faith is entirely characteristic of the work in El Salvador.

To be sure, Salvador is enjoying a type of prosperity. As this article is being written, *The New York Times* has published a section on Latin America. Here we find a story which tells that Central America has had its best year in history. Americans who like their coffee know why that is so; for this is one of the important coffee-producing areas of the world. But many of the people are poor. Although a few Baptists have small coffee plantations, and are generous in their giving, most of them see little of the country's prosperity.

Yet church statistics over the past several years show an interesting trend. A year ago the Salvador churches raised about \$18,100, while The American Baptist Home Mission Society contributed to the work of the churches \$13,100. Ten years previously the churches had been able to raise only \$3,600, while the society gave during that year about \$9,800. It is obvious that the proportion given by the Salvador churches has increased far more than that given by the society.

The schools sponsored by the Woman's American Baptist Home Mission Society in Santa Ana and San Salvador are making their influence felt increasingly. A bus load of girls from Santa Ana attended the dedication services. Of somewhat over one hundred boarding girls at the school, about half are from Baptist homes. After their years at school they go back to serve in their churches. There is a great need for a boarding department for boys. A missionary has taken a small group into his home, but this meets the need of only a very few.

A few years ago Salvador was rocked by a severe earthquake which destroyed many of the towns of the eastern part of the country. One of these was Santiago de Maria. The little group of believers there were scattered and Baptist work almost disappeared. Its rebirth is a story which reaches out in many directions.

It goes back a number of years to a prison, where two brothers were paying their debt to society, and where one day a Baptist worker talked with them and left a Bible. As they



Esteban Rodriguez, teacher at Colegio Bautista, is president of the Baptist Convention of El Salvador



Dedication of the new chapel at Sonsonate was an event Baptists of El Salvador will long remember



Missionary Mary Mills and a group of children at the Baptist chapel, Santiago de Maria, El Salvador

studied this Bible and heard more of the meaning of the gospel, they were converted, and have since become pastors of unusual effectiveness. These men also were trained in the workers' institutes, mentioned previously. One of them, don Prudencio Rodriguez, is pastor in the little town of Jiquilisco. He is leading that church in a progressive program, and they have just completed a new chapel, using their own resources entirely.

But, despite all his work there, he has sensed a concern for the people of Santiago de Maria. Leaving his family for several days each week, he has gone up the steep road to that mountain community and has worked among the people to build up a congregation.

The story also reaches down to Usulután, a town where lives Mary Mills, a missionary of the Woman's American Baptist Home Mission Society. In her concern for the eastern Salvador towns she has made regular visits to Santiago de Maria and has contributed her part to the building up of that congregation. Especially has she worked among the women and children. She has conducted regular classes and vacation church schools. Thus it was that one evening shortly after our visit to Sonsonate we could visit Santiago de Maria and there find an enthusiastic congregation of people who had come to hear the gospel.

Not far away is the town of Berlin. Here a faithful layman, with little training but great devotion, has labored for many years with a small congregation. Then a Pentecostal sect arrived to begin work in the town, and with a rather vigorous leader soon took away a good share of the Baptist group. However, the people had been accustomed to the Baptist services, with their orderly procedure and their emphasis on Bible teaching. So the people, disappointed in what they found in their new place of worship, began coming back, one by one. A revival movement started and soon some fourteen people had made professions of faith in Christ. Thus, in spite of the momentary discouragement and apparent defeat, this layman was able to see that his work was on a solid foundation and would continue. Such laymen are the strength of many small congregations in many parts of the world.

A special event like the one at Sonsonate may bring together a large group of Baptists, but the great events of the year are the associa-

tion meetings and the national convention. These meetings are sometimes held in small, out-of-the-way towns. This usually means that visitors must be satisfied with less than the best in terms of accommodations. It sometimes means that there is violent opposition from the non-evangelical people of the town. But it always means that the people of these towns do know that the gospel is being preached and many hear it for the first time.

Such an affair was the recent annual meeting of the Eastern Association. Fourteen churches came together in the little town of Agua Caliente, a village of about three-hundred straw-thatched, mud-walled houses. The visitors came part of the way by train, but had to complete their journey by oxcart and foot over very bad roads. The local church had erected a temporary shelter, which had room for an audience of about 350 people. Such a large crowd was a new event for this village, and, of course, the portable electric light plant and the public address system were novelties. The meetings lasted several days. At first there was almost a constant disturbance. There were threats of violence and much waving of machetes by drunken fanatics, but fortunately there were no injuries. After that there was no disturbance, and little by little the people came in and joined in the services in a spirit of reverence. Before the meetings were finished some twenty-six people had professed faith in Christ. Most of them had never heard the gospel preached before that week.

The Baptists of El Salvador are a small group. There is hardly one for every 1,000 of the entire population of the country. But the Baptists are a growing group. They are taking an increasing share in the support of their church work and in the extension of the gospel ministry throughout the country. They are increasingly taking on the responsibility of governing their own churches and their own convention affairs. They are gaining the respect of their formerly antagonistic neighbors. Their influence is far out of proportion to their small numbers. As American Baptists contemplate the fine results of the relatively small amount of help they have given to Salvador Baptists, they may thank God for the increase he has given to these resources, and may pray that he will permit them to enter the many open doors of opportunity in that land.

Missionary Doctor in South India

Some of the problems that a missionary doctor encounters, what he does to keep busy, and how he spends his spare time

By LEE M. HOWARD

HOW MANY BABIES are born in India, and how many die in their first year? How much malaria is there? What are the main causes of death? With such matters as these India has never been deeply concerned. Even the periodic census is admittedly incomplete.

In one of the official yearbooks, listed as one of the main causes of death is the classification "dysentery and diarrhea." This could be anything from one to one hundred different diseases! Another separate classification is "fevers." Does this mean malaria, or does it include all the dysenteries and diarrheas which are accompanied by fevers? No one knows. The doctors who should know are only 47,000 in number—one per seven thousand population! This number means even less to rural India, as most of the doctors remain imbedded in the towns and cities.

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One of the best insights into the medical conditions in rural Telugu country is afforded me by the Podili Clinic, thirty-five miles west of Ongole, which serves as a rural branch dispensary for the Clough Memorial Hospital. Regularly, twice monthly, I attend this clinic.

Podili is a small county (*taluk*) headquarters town along the main bus route which leads directly inland from Ongole. The washboard road winds for miles through four or five villages across an undulating plain. Here and there, if enough water is in the village tank, there will be rice fields of the richest velvet-green color, dotted with the intense white of the paddy bird. The land adjacent struggles to yield the dry crops of country corn, castor bean, cotton or tobacco. It is a dry, reddish-brown countryside. The sun bakes it unmercifully, and blasts of hot wind unceasingly from the southwest. Scattered through the plain are groups of small hills rising sharply from the ground for several thousand feet. They look

barren, with perhaps a little hardy stubble clinging to the granite boulders.

As I travel along in the hospital station wagon, I must stop frequently to allow a herd of water buffalo or sheep to cross the road, while the herdsmen dash wildly about the flocks to hurry them along. The buffalo seem the least concerned. An Indian patient in the car glances at them in disgust. "They have no ears," he says in Telugu. If one small buffalo stubbornly persists in the way, the patient leans out of the car as far as he can and shouts, "Hey, Grandmother! Do you have joint pains?"

Overhung with the welcome shade of margosa trees, the road winds through villages with narrow streets and crowded with humanity. Vendors from the shops, seeing my car approach, call out, "Shoda! Shoda!" extending a bottle of lukewarm sodapop. On the walls, streaked with last year's whitewash, remain the marks of the recent state election. The ancient temples seem unmoved by the turmoil of the streets. They stand quietly among the tall banyan trees that have no doubt shaded passing pilgrims for hundreds of years. Near by, at the temple well, a dozen women clad in brightly colored *saris* fill their gleaming brass waterpots from the muddy residue of the town's diminishing water supply. The black swine snout around the gutters beside the road, fulfilling their unofficial function as the village scavengers.

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Hot and dusty, we pull up to the front door of the Podili Clinic. It is a well-built one-story building divided into nine rooms. There is a ward each for men and women. There are separate examining rooms for men and women, a spacious operating room, a store-room, a nose-and-throat dark room, and bathrooms. On the rough-hewn granite-pillared porch sit the waiting crowd of patients. Most

of them have walked anywhere from ten to fifteen miles to reach the clinic—the yellow dust covering their dark ankles a silent witness to their long trek. Others come by bus as far as twenty-five miles. The acutely ill are brought by any available means: oxcart, piggy-back, or, what is most common, a bed suspended from a bamboo pole borne by two men. A sheet is thrown over the pole to cover the bed as a protection from the intense heat of the tropical sun.

The sounds that greet me are mixed, but always to be heard are the welcome greetings of the resident nurse and orderly, and salaams from the town preacher, who is on the porch to talk to the waiting patients. There is the hubbub of voices of patients anxious to get inside . . . the groan or cry of someone in pain . . . the pleading of a poor patient to be allowed in without fee. Dr. Samuel, the Telugu woman doctor who accompanies me, takes one of the examining rooms for the women, and I take the other. After we don our large white work aprons, the orderly shows the patients in.

The first man enters, raises his hands in a salaam, then slips off his sandals by the door. He stands before me clothed principally in a few yards of coarse tan cloth wrapped about his loins. For the rest, he stands bare, his skin black. Around his waist is a heavy silver belt purchased in the near-by town of Darsi. His age, perhaps forty. His forehead is shaved to the mid-point of his head, but from the rest flows a long, uncut sheath of hair which would do credit to a young woman. This he wears neatly tied in a small knot at the nape of his neck. His face sports a luxurious handle-bar moustache.

His name on the admission sheet is listed as Kurichedu Pitchayah, which in Telugu means "The Crazy Man from Kurichedu," if translated literally. Actually it is just an ordinary name, such as John Smith.

"Salaam, Pitchayah, what manner of suffering affects you?" I greet him in Telugu.

"Whose suffering?" Although there is no one else in the room, a patient invariably begins with this disarming question.

"Yours, of course," I reply.

"Who, me?" He is still unconvinced.

"Yes, you!"

"Oh, *mine*!" He scratches his itching head in deep reflection. "Well, when the last new moon came up, my village doctor was giving me some black medicine and told me to eat special food, but it didn't help me . . ."

"Listen, Father," I interrupt his recital, "never mind about that. What's your trouble?"

"My trouble? Oh, I have heart pain, joint aches, my lower legs are dead, and I can't see at night time, and there's a sensation in my back that goes up and down making noises like gilli . . . gilli . . . gilliii."

Pitchayah is, of course, more interested in getting a cure-all than an accurate diagnosis and cannot appreciate why I am trying to extract a history from him. So I try again.

"Grandfather, please listen closely. What is making your trouble? Why have you come to the clinic?"

A physical examination revealed that my patient was suffering from several diseases characteristic of this part of the country. Most common is hookworm. In addition to the ordinary symptoms, this produces insidious anemia. Second, my patient had nightblindness from lack of Vitamin A; and, third, his "dead legs" were a sign of beriberi from lack of Vitamin B1. All these are due directly to lack of sanitary facilities, absence of cleanliness while cooking, and a nutritionally poor diet of over-refined rice. These are immediate proof of the fallacy of curative treatment alone and the futility of medical care without at the same time solving the problems of nutrition and sanitation—things which can only be approached by modern methods of public health.

During a morning, Dr. Samuel and I may see up to fifty patients. Not many, true, but all that can be expected, since we can visit the clinic only once every two weeks. We should like to go every week, and establish more such centers, but we are limited by the support we can encourage from such an impoverished people, and at present the support from America is not sufficient to meet this need.

Thirty miles inland from Podili, our only station equipped for such clinical work, is the mission station of Besthawarampet, situated near a famous water reservoir known as the Cum Bum Tank. Over five hundred years ago,



Photograph by John C. Slemph

"How many babies are born in India, and how many die in their first year? What are the main causes

of death? With such matters as these India has never been deeply concerned." But Christians *are*!

some unknown Hindu king erected a rock dam between two hills, thus forming, with a group of other hills, an immense basin. However, the reservoir will not function unless there is rain, and the rainfall is extremely light.

During the worst of the water famine recently, I held a clinic there. This time I had no other doctor to help me. For that reason, I suppose, two hundred people turned up to keep me busy for three days! It was obviously impossible to be thorough. Yet, in most cases disease was so advanced that it did not require lengthy diagnostic procedures. One young woman complained of the "heat." Ordinarily this is a common complaint due to dehydration, but her skin actually felt hot. When I took her temperature the thermometer registered 104.5. She had walked four and a half miles to the clinic that day! Diagnosis: malaria.

We set aside one afternoon for operating. I never imagined two or three years ago that I would be doing a strangulated hernia operation with the patient stretched out on an old

manual-training-school table. My nurse was not only assisting, but trying hard to keep the flies from the operative field!

In addition to these clinics, and the school examinations of some thousand students in the mission schools in Cum Bum, Kanigiri, Narasavupet, Vinukonda, and Ramapatnam, there has been some time to spare for the development of the laboratory, the blood bank, and the anesthesia departments in the Clough Memorial Hospital. Besides, I have made trips to the Vellore Christian College for its council meetings, attended Cuttack conference of the Baptist Union of India, Burma, and Ceylon, and taken a jaunt into Bengal to revisit my birthplace and to make a medical survey of the needs of the Bengal-Orissa field. Once, as a guest of the Government, I made a week's visit to Mysore state, where I lectured and demonstrated modern anesthetic technique in the government hospitals in Mysore City and Bangalore. Is it possible that there has been time left to study the language?

You Sent Them to College

Tomorrow's leaders—scores of them—are now being readied by the national scholarship program which you and others are providing

By HELEN K. WALLACE

EVERY YEAR at the meeting of the American Baptist Convention a group of American Baptist scholars are presented. You and other Baptists have a share in making it possible for these young people to go to college. And you may well be proud of the part you play in this project.

Scholarship winners are carefully selected, with full consideration of their Christian motivation, character, personality, scholastic aptitude, and sense of community responsibility. The results of personal interviews and of intelligence tests, the recommendations of pastors, principals, and teachers, all are taken into account. All applicants have been members of an American Baptist church for at least a year. As a result of this thorough comparison, the winners are exceedingly promising, outstanding young men and women.

Sixty scholarships, in addition to a number of special awards, are offered. There are four top scholarships of \$2,000 each (\$500 a year), there are eleven scholarships of \$800 each (\$200 a year), and there are forty-five scholarships of \$200 each (one year). In addition, ten Robbins Recognition Awards of \$200 each are given to runners-up. Still other scholarships for specific groups or purposes are to be awarded this year.

Much interest is taken in the winners of the four top scholarships of \$2,000 each. These must be used at American Baptist colleges. The four top winners were all present at the meeting of the American Baptist Convention in Denver, May, 1953, the first time all have been presented at a convention. You must wonder how these students make out in college and whether the bright promise at the time the awards are made is fulfilled, and whether the investment of money in the education of these young people is justified. So, let us follow the top winner of each of the last four years into the college of his choice and take a look at his interests and achievements.

THE 1950 WINNER

The winner in 1950 was Donald Frederic Barringer, Jr., of Cleveland, Ohio. He had a high rank in his high-school class, excellent rating in the tests given him, and a record of widely diversified activities. He was active in the Fairview Baptist Church, Cleveland, of which he is a member. He sang in the chancel choir, attended the church school, and held a number of offices, including that of president, in the Baptist Youth Fellowship. In 1949, he went to Green Lake national senior-high work service camp and wrote concerning it: "This was a great spiritual experience for me, and it is easily the high point of my life up to this time."

Don proved to be the leading applicant and top winner in the 1950 National Scholarship Program. He chose Denison as his college and is a senior there this year. In his freshman year, the dean of men reported, his educational adjustment to college was excellent. The dean characterized him as "a person from whom a great deal may be expected academically and who is living up to his potentialities." His record for the first semester showed thirteen hours of *A* work, three hours of *B*, and one of *C*. His second-semester grades were even better. He was elected to Phi Society (freshman scholastic) and ranked sixth in a class of 203 freshman men.

During the first semester of his freshman year, Don received first prize for the best work in general chemistry. Indeed, his interest in chemistry has become a major concern of his life, and he wants to make teaching in that field his vocation. On his application form for an American Baptist scholarship he wrote: "It is the duty of every Christian to discover the special talents God has given him and use them to the best of his ability to help create a better Christian world."

Don carried his Christian faith with him to college, and it has expressed itself in religious

activities on the campus. He served on three committees of the Denison Christian emphasis program during his freshman year: vespers, the personal religious problems council, and the social problems council. He became an associate member of the First Baptist Church, Granville. He sang in the choir and was treasurer of the Baptist Fireside Fellowship, which met, usually at the parsonage, to discuss religious and social problems.

In his sophomore year, Don continued his high standard of *A* and *B* work and was invited to be a laboratory assistant in the chemistry department. He retained his interest in the Christian emphasis program serving on a deputation team, and continuing to sing in the church choir.

He also continued to participate in extra-curricular activities: the Denison Chemical Society, the American Commons Club, the band, the brass ensemble, the festival orchestra, and intramural athletics. His junior year was characterized by sustained academic standing and service to the local church and campus religious groups. A listing of extracurricular activities reveals, in addition, the Scientific Association and the Young Republican Club. He was also interfraternity council representative. The dean of men said of Don: "He is a fine person, who seems to be well motivated toward his academic work." The comments of his work supervisor in the chemistry laboratory were highly favorable. "Mr. Barringer," he said, "has served us very satisfactorily as student assistant with classes in the general chemistry laboratory."

His senior year, now in progress, finds Don doing a research project in chemistry, which, if accepted, will enable him to graduate with honors. He has been elected a Denison Research Fellow. You have invested in Don Barringer, and he is ably living up to your confidence in him.

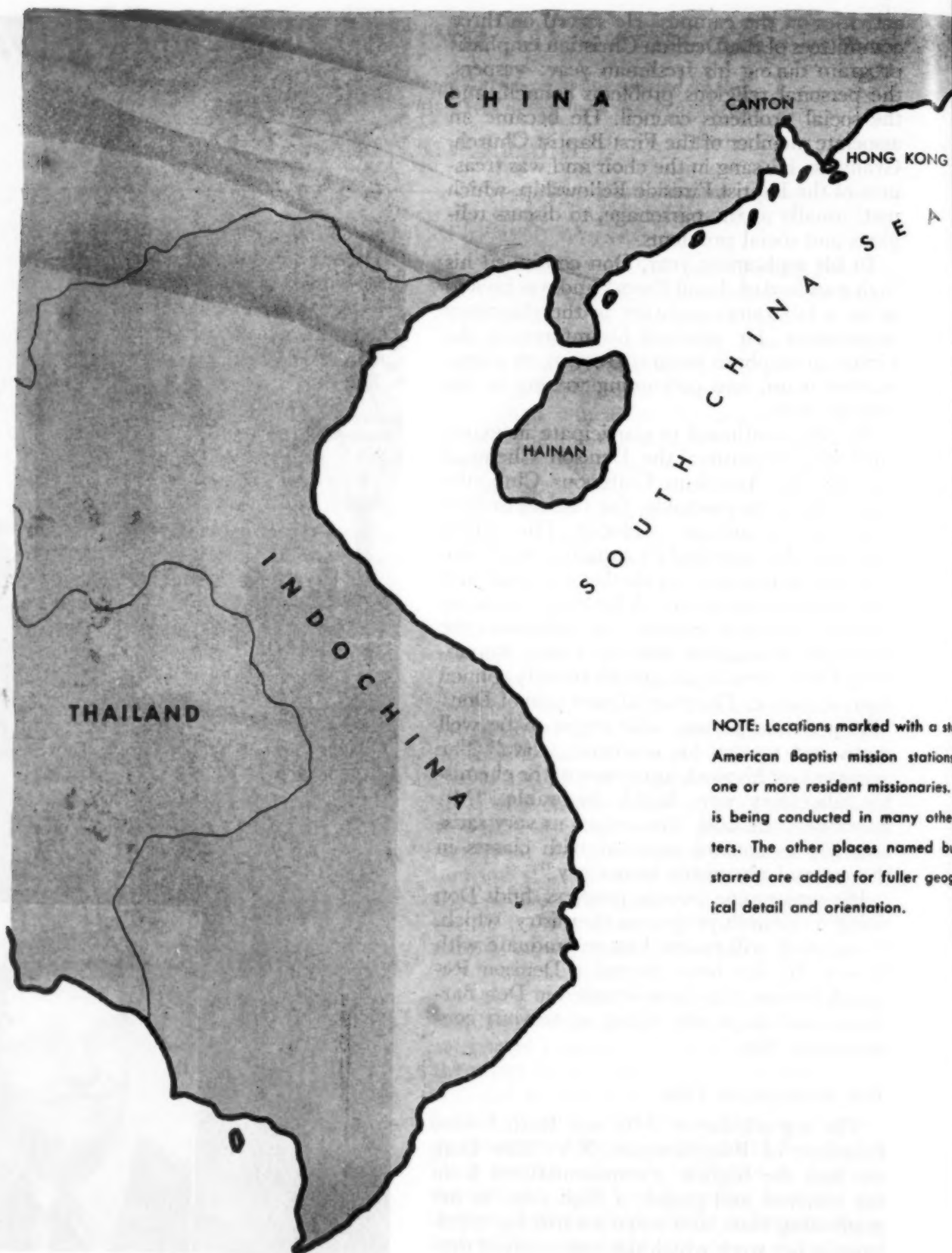
TOP SCHOLAR OF 1951

The top scholar of 1951 was Ruth Louise Palmiter, of Poughkeepsie, N.Y. Like Don, she had the highest recommendations from her teachers and pastor, a high rank in her graduating class, and seven awards for excellence in her work which she had received during her high-school life.

During the years before she entered college,

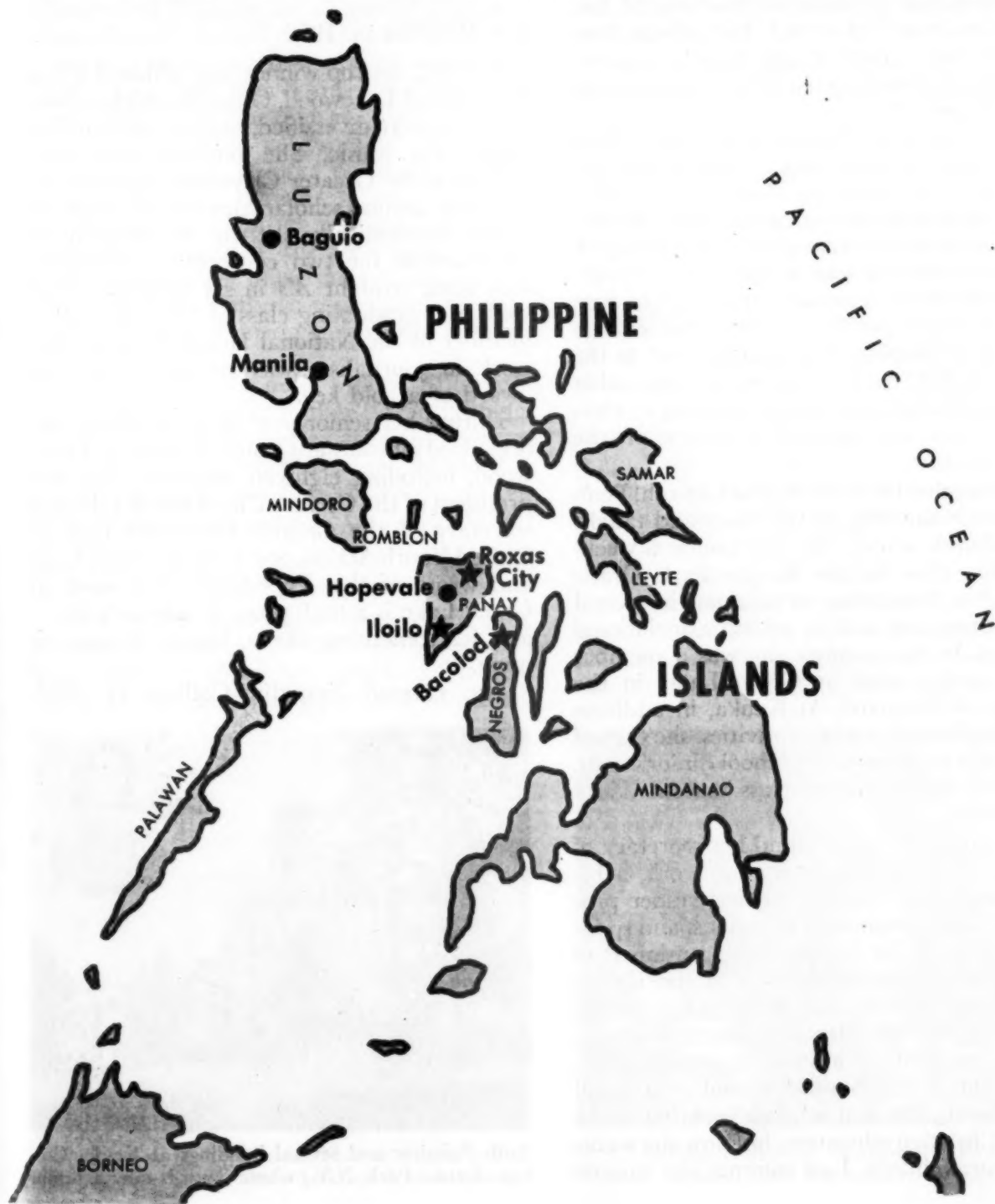


Donald Barringer and Swasey Chapel at Denison University, Granville, Ohio, where Don is now a senior



NOTE: Locations marked with a star
American Baptist mission stations with
one or more resident missionaries. Work
is being conducted in many other
centers. The other places named but not
starred are added for fuller geographical
detail and orientation.

THE PHILIPPINE MISSION OF AMERICAN BAPTISTS



Ruth was a member of the Baptist Youth Fellowship in the First Baptist Church, Poughkeepsie. For two years she was financial secretary of the church school; for two years, president of the Angelus Guild; and for two years, librarian for the choir. She taught several years in the kindergarten department.

Ruth is now a junior at Keuka College. How has her college achievement measured up to the tremendous promise at the time of her graduation from high school? Her college dean wrote of her: "One of our most promising freshmen. Personally attractive. Good grooming. Well poised."

By the end of her freshmen year, Ruth had a report card bristling with A's and was on the dean's list. She acted as class representative to the student-faculty congress. Her interest in a vocation in Christian education continued. Work with children and in the area of Christian friendliness especially appealed to her. She was active in Chi Lambda, the college Christian leadership organization, and in the college Y.W.C.A., serving on a deputation team and sharing in a Sunday evening service. In May she was elected secretary of the Y.W.C.A.

She attended the First Baptist Church, Penn Yan, where she sang in the choir and taught in the church school. She also taught a weekday Bible class in the Keuka Park Grade School. She found time to take part in several B.Y.F. programs and to attend associational meetings. In the summer she was a member of the student staff at Green Lake, in the capacity of lifeguard. At Keuka, in addition to her studies and outside activities, she earned money as a waitress in the school dining room. She was a member of her class basketball and crew teams.

Her sophomore year found her secretary of the Y.W.C.A., still in deputation work, helping plan several Sunday evening vesper programs, leading dormitory devotions, and sponsoring "Chicks for Egypt." She continued to teach the weekday Bible class at the Keuka Park Grade School and to be active in the Penn Yan church. Her sophomore year was marked by another interesting experience—she taught in the Sunday school in a small rural church. She still wants a vocation in the field of Christian education, but now she wants it in a rural church. Last summer she worked

at Keuka as a waitress, serving the various conferences that met there during the summer months, and was a counselor at Camp Vick, the new Baptist camp for western New York.

Of the national scholarship of which she is a recipient, Ruth says: "It encouraged me to go to a Baptist college and to take a greater interest in American Baptist activities." Would you not say that the money was well invested?

TOP WINNER OF 1952

In 1952, the top winner was Mildred Ellen Schaefer, of Lakewood, Ohio. Her high-school activities were diversified, but her outstanding talent was music. She received four first ratings in the Greater Cleveland Music Contest, four annual scholarships for the study of piano. Academically, she was the recipient of six citations for two consecutive semesters, indicating straight A's in six subjects, stood sixth in a graduating class of 332, and was a member of the National Honor Society. Her work in journalism was recognized by the award of a gold key.

During her senior year in high school, she organized a Protestant Youth Council in Lakewood, including eighteen churches. She was president of the Greater Cleveland B.Y.F. and secretary of the Greater Cleveland Call to United Youth Action. She went to Green Lake and wrote of that experience: "A week at Green Lake is a high point in anyone's life—and it's something like a Mount Everest in mine."

She entered Franklin College in 1952,



Ruth Palmiter and several buildings at Keuka College, Keuka Park, N.Y., where Ruth is now a junior

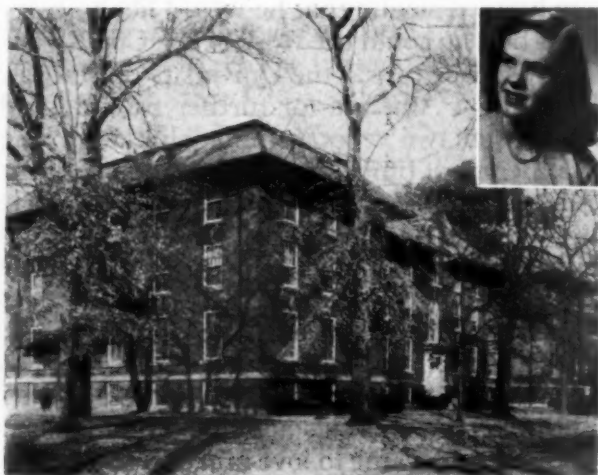
highly recommended by her pastor and teachers. The dean of women reported in January, 1953, that Mildred, as a freshman, was doing excellent work, was a member of the college choir, serving alternately as accompanist and first soprano. "She usually plays the organ for college chapel, attends morning watch, attends B.Y.F. at the local church, and works in the primary department of the Sunday school. She represented Franklin on a panel of freshmen, discussing orientation at Indiana University."

By March, the dean of women was able to report a straight *A* average. She commented upon Mildred at that time as "a girl of ability in many lines, with real promise." In June, a letter came from Mildred postmarked "Bensenville, Illinois." It read: "I am working at the Bensenville Children's Home and loving it. I am one-third of the recreation department, and I am the music department. We try to give the fifty children something constructive and creative to do during the summer months."

This year, her second in college, Mildred is directing the children's choir in the Franklin Baptist Church, where she sometimes serves as organist. In a number of ways, Mildred is translating American Baptist dollars into effective Christian service.

THE 1953 WINNER

Patricia Jane Kinsella, of Kansas City, Mo., was the top winner of 1953. She has not yet had time to make her mark in college (Keuka), but she is very gifted and promising.



Mildred Schaefer and Bryan Hall at Franklin College, Franklin, Ind., where Mildred is a sophomore

March, 1954

Her high-school activities were numerous. She was active in her home church, and attended several conferences at Green Lake, notably the Christian writers and editors' conference. Of her experience there she wrote: "At Green Lake last summer I think I found that phase of writing that I want to make my vocation—writing for Christian publications. If it is at all possible, I should like to become a regular contributor to the American Baptist Publication Society."

So we find all four top winners fulfilling the promise of their candidacy as American Baptist Scholars.

INTERESTING FACTS

Some interesting facts came out of a study of scholarship winners made by W. Drew Varney last year. It appears from that study that the level of academic work which they establish in high school is sustained in college. When we look at their participation in church work, we find many of them singing in the choir, teaching, taking an active part in the church school, participating in the youth program, and engaging in community activities. We find that pastors are enthusiastic about the help they are receiving from some of these students.

On the whole, the evidence seems to indicate that you may be proud of your national scholars in college as well as on the convention platform, and that you may expect from them notable contributions in the years to come.



M. C. Ballenger, director Student Aid Fund, greets Patricia Kinsella, 1953 top scholar, at Green Lake

Missions from My Pulpit

No. 12 in a Series

*How one church has kept its missionary spirit alive
by constant interest in a particular mission field*

By V. CARNEY HARGROVES



ON SUNDAY, November 15, 1953, the speaker at the morning service in the Second Baptist Church of Germantown, Philadelphia, was Vum Ko Hau. Something over three years before, on Sunday, September 3, 1950, the speaker at the morning service in the same church was Hau Go. Taken by themselves, these facts may seem to be of only passing significance. Seen in their perspective, however, they are points in a thrilling story—a missionary story which had its beginnings in the early years of this century.

In 1908, a young couple from Philadelphia, Herbert and Elizabeth Cope, sailed for Burma. They went as missionaries under the American Baptist Convention and were assigned to a little-known field in northwest Burma, the Chin Hills. In those days the Chin Hills were among the most isolated portions of the world. The mountainous country was populated by numerous tribes of primitive people. They were animists, with no written language and more than a hundred dialects. Because of the inaccessibility of these villages, the people remained extremely backward.

The mission had been started in 1899, by Rev. and Mrs. Arthur E. Carson. In 1908, there were fewer than a hundred Christians in the area. Because of the absence of a written language, Mr. and Mrs. Carson formed an alphabet and began the translation of hymns and a catechism for the Haka people. After their transfer to Tiddim, the Copes followed the Carsons' example and provided a written language for two tribes there—in time giving them in translation hymn books, school books, and eventually the entire New Testament. Years later (1926), for his great contribution

to these people, the British Government awarded Mr. Cope the Kaiser-I-Hind medal, and at his death in 1938 gave to Mrs. Cope one thousand rupees as an honorarium. In 1936, when he was in Amercia on furlough, Colgate University conferred on Mr. Cope the degree of doctor of divinity, the citation commenting on his distinguished service on the mission field.

Among the first Christians in the vicinity of Tiddim were the father and mother of Hau Go. Among the first in the Siyin area were the parents and uncle of Vum Ko Hau.

With the encouragement of the missionaries Hau Go saw the need for advanced education. He therefore enrolled as a student at Judson College in Rangoon on a government scholarship. It was his thought to prepare himself for government service in Burma. When Dr. Cope died, young Hau Go, feeling a deep sense of gratitude to the missionaries, came forward as a volunteer, saying that he would like to carry on as best he could the work of the Copes.

After two years at the University of Madras, he came to America for further training and studied for two years in Philadelphia. During that period of time he became a member of the Second Baptist Church of Germantown. He brought a letter of transfer from the Tiddim church, on the basis of which he was at once admitted to full membership. While he was affiliated with the Germantown church, he spoke from its pulpit on several occasions, was active in youth work, and participated in other phases of the church's activity. The members of the church came to love him and to have for him a high regard. He became, as it were, a kind of missionary in reverse of the usual order

—from the Chin Hills to some of the Christians in Philadelphia. He was continually active in Baptist affairs—as counselor in our camps in Maine, New Hampshire, Massachusetts, New York, Pennsylvania, Indiana; as speaker in many churches in the eastern part of the United States; and as a participant in at least one Green Lake conference. On September 3, 1950, he spoke for the last time in the church and shortly thereafter returned to Burma.

Vum Ko Hau, of the first Siyin Christian family, also became impressed with the necessity of being of service to his people and his nation. Because of his excellent mind and his consecration he rose quickly in the esteem of the Burmese. During the Japanese occupation he was appointed by the people as headquarters' assistant and later promoted as district commissioner for the Chin Hills. He was a leader of the Chin resistance movement and served as chief of staff of the Siyin Independence Army. In 1947, he was elected to membership in the cabinet of General Aung San and became the first Chin ever to sit in the Burma cabinet. The next few years brought him many responsibilities. He was a member of the Burma financial commission to London, a delegate to the Anglo-Burmese treaty conference, appointed chief of protocol and head of consular and general divisions in the foreign office, member of the good-will mission to Pakistan.

During these years also he was active in Christian work and served as a deacon in his own church. In 1953, he became a member of the Burmese delegation to the eighth regular session of the United Nations General Assembly. It was while he was in New York attending these sessions that he brought to the people of Germantown a Christian witness of hope and optimism in today's world.

In the course of his address Vum Ko Hau paid high tribute to J. Herbert Cope, who had been instrumental in his becoming a Christian. He said:

As the American independence has immortalized Philadelphia, so the late Dr. Cope immortalized Germantown and Philadelphia to the Chin Hills Christians, whose number now daily multiplies. Dr. Cope's time was the real pioneering period in the Chin Hills, as far as Christianity and civilization are concerned for that area. He brought us spiritual salvation as well as physical civilization. . . . He was the best linguist the Chin Hills ever produced—translated the New Testament and wrote twenty-two textbooks in six lan-

guages, and they are still used as textbooks in government schools. Over and beyond his responsibility of traveling throughout the Chinlands, a territory normally divided into six areas for government supervision, Dr. Cope accepted the British Government appointment as inspector of Chin schools. He also was our medical doctor, not only a doctor of divinity. Thanks to his spade work, the gospel of evangelism continues. . . .

Vum Ko Hau spoke also of the recent formation of the Burmese Constitution, and read the article having to do with religious freedom, the preamble of which contained these words:

. . . to maintain social order on the basis of the eternal principles of Justice, Liberty and Equality and to guarantee and secure to all citizens Justice social, economic and political; Liberty of thought, expression, belief, faith, worship, vocation, association and action; Equality of status, of opportunity and before the law. . . .

To quote further:

All persons are equally entitled to freedom of conscience and the right freely to profess and practice religion subject to public order, morality or health. . . . The State shall not impose any disabilities or make any discrimination on the ground of religious faith or belief. . . . The abuse of religion for political purposes is forbidden; and any act which is intended or is likely to promote feelings of hatred, enmity or discord between racial or religious communities or sects is contrary to this Constitution and may be made punishable by law.

Vum Ko Hau was modest in indicating his part in the preparation of this document. We like to think that as a member of the commission his influence was strongly felt. We are also inclined to see a close relation between the Baptist emphasis on freedom of conscience, of worship, of action and certain of the provisions quoted from the preamble.

The story of this mission work is a challenging one. American Baptists can be proud of their efforts in this part of the world. There are now over twenty thousand Christians in the Chin Hills, and more are being added continually to the churches there.

Since 1908, the Second Baptist Church of Germantown has had a part in supporting the work in the Chin Hills, and the missionary spirit in the membership has been kept alive by constant touch with that field in particular and with other fields around the world. Surely there is no finer way for a church to have a continuing concern for the total missionary program than to be closely identified with a particular field.

Among the Current Books

THE STORY OF JESUS. By Theodore P. Ferris. Oxford University Press. \$2.30.

DR. FERRIS is rector of the famous Trinity Protestant Episcopal Church, Boston. In a recent issue of *Life* magazine he was named as one of America's twelve greatest preachers. The life of Christ is beautifully and forcefully presented in this book, but the author's extreme liberal attitude leaves one with only legends for the stories of the shepherds, the Wise Men, the virgin birth, etc. He sees Jesus struggling "with the consciousness of sin just as you and I do."

IN PARABLES. By Clovis G. Chappell. Abingdon-Cokesbury Press. \$2.00.

FOURTEEN SERMONS on familiar parables of Jesus are uniquely directed to common problems faced daily by multitudes of people. The titles given to the messages are gripping, and the proper parable can be readily associated with them. Some of the themes are: "How God Meets Our Needs," "Enjoying Living," "So Much for So Little," "Without Limit," "In the Name of Sense," "Facing the Facts," "Four Saints," "Personal Preaching," "Choked Lives," "Excuses," and "Nothing to Say."

A PATTERN FOR LIFE. By Archibald M. Hunter. The Westminster Press. \$2.00.

THE PROFESSOR of New Testament at University of Aberdeen has written an exposition of the Sermon on the Mount which will be welcomed by many readers. The book is divided into three parts. Part One discusses the making, manner, and matter of the sermon. The message is poetical, pictorial, proverbial, and paradoxical; a collection of sayings of old truths given new meanings by Jesus, and which were spoken on different occasions. Part Two is devoted to a detailed exegesis of the verses and

pertinent words. Part Three applies the sermon to moral conduct. The author views the sermon, not as a "blueprint for Utopia," but as a design for living.

WAR, PEACE, AND THE CHRISTIAN MIND. By James T. Addison. Seabury Press. \$2.00.

THIS TIMELY posthumous work offers a wisely selected symposium of Christian thinking on the ethical, moral, and spiritual problems of war, peace, and the possible use of atomic weapons. The beliefs of pacifists and nonpacifists are fairly and sanely presented, calling attention to the unresolved problems left by both sides. The author's conclusion that avoiding personal participation in a fighting war is not enough to prevent hostilities, but "we need to remove the causes of war, and this calls for a long-range program, patience, faith and statesmanship," is sound, realistic thinking.

THE KINGDOM OF GOD. By John Bright. Abingdon Press. \$3.75.

THIS BOOK is the \$7,500 Abingdon-Cokesbury Award winner for 1953. Its author is professor of Hebrew and interpretation of the Old Testament at Union Theological Seminary, Richmond, Va. More than two-thirds of the book deals with the failure of the Hebrews in Old Testament times to produce the kingdom of God. The last third deals briefly with "The Kingdom at Hand: Jesus the Messiah," or the New Testament emphasis on the kingdom of God. The hope of Israel has become present fact in Jesus the Messiah, who is identified with the Suffering Servant of Yahweh. The kingdom of God is not some ideal social order, but the kind of life a Remnant leads which yields absolute allegiance to the King, Christ. The ethics of Jesus are the ethics of the Kingdom of God and cannot be made into a program for the kingdoms of this earth. The author wants no brave talk of winning the world for Christ or of ush-

ering in a new social order. The kingdom of God is the unifying note of the whole Bible. In a sense, the general reader feels that the Old Testament emphasis much overshadows the emphasis of the New Testament in the thought of the author. Indeed, Professor Bright conceives the Christian church as the "twelve tribes in the dispersion." He says that the people of the New Covenant who embody the Suffering Servant ideal are the only people who can live the kingdom life.

AND PEACE AT THE LAST. By Russell L. Dicks and Thomas S. Kepler. The Westminster Press. \$1.50.

THE PURPOSE of this book is to prepare people for the experience of dying. In the first part, Dr. Dicks, associate professor of pastoral care, Duke Divinity School, presents a hypothetical situation in which he has been told by his doctor that he cannot recover from his illness. He vividly relates the physical, mental, emotional, and spiritual reactions that followed him until the end. Dr. Kepler, professor of New Testament, Graduate School of Theology, Oberlin College, concludes the volume with appropriate selections of literary gems chosen from various writings on death. The entire book is written with dignity and sympathy and on a high spiritual level.

THE OPTIONAL GOD. By Stephen F. Bayne, Jr. Oxford University Press. \$2.45.

THE BISHOP OF OLYMPIA presents a candid and provocative appraisal of the attitude of the Western World toward God. He observes that "we prefer to organize our lives as if it made no difference whether there be a God or not." But it does. If God be optional, then the work and ministry of the church does not make much difference. This complacent attitude is undermining the very foundations of American political, educational, vocational, and personal life; for these rest upon the foundation of

God. Since "a society with an optional God simply cannot make sense of its work," neither can sense be found in its political, educational, and personal life. The author shows the reason why in forceful, logical thinking and with deep spiritual insight. God cannot be secluded to a convenient compartment of life. He must be supreme in all.

GUIDEPOSTS TO CREATIVE FAMILY WORSHIP. By Edward W. and Anna L. Gebhard. Abingdon Press. \$2.50.

AMINISTER and his wife collaborate in presenting original and tested methods used in creating a religious atmosphere in the family circle. Various plans, preferred materials, and unique materials, are offered for making mealtime, holidays, church-going, and family worship happy, inspiring, and instructive experiences. The Bible, hymns, other devotional aids, and sound psychology make the book practical and educational.

THE CHRISTIAN GOSPEL AND THE PARISH CHURCH. By Charles D. Kean. The Seabury Press. \$2.50.

THIS IS ONE of four basic volumes on Christian faith and life, "The Church's Teaching" series issued by the Protestant Episcopal Church. There is apparently an accompanying study course which this reviewer has not seen. The subtitle of the book is "An Introduction to Parish Dynamics." The parish is presented as a channel for the gospel. The gospel is defined as "the good news of redemption in Jesus Christ." Asserting that the task of propagating the gospel must be done where people live, an adequate parish church is discussed as one that proclaims this gospel through its total life.

THE RETURN OF GERMANY (A TALE OF TWO COUNTRIES). By Norbert Muhlen. Henry Regnery Co. \$4.50.

MR. MUHLEN, a newspaper man, has covered Germany in the last years for the *Reader's Digest*, *New Leader*, *Commentary*, and *Commonweal*. This is a brilliant study of Europe's two new

countries: East Germany and West Germany, where, for the first time in history, the democratic and soviet experiments are being tested under almost exactly equal conditions. This book gives the general reader some terrifying insights into East Germany's Red Reich, the sadistic way in which Russia is trying to make soviet men by the old barbarian methods of totalitarianism. By the same token, one gains an insight into how West Germany was suspicious of any form of community spirit after its experiences with Hitler, and therefore suspicious of the democratic occupation of the Western powers. The common people of West Germany have retreated to the family for their source of security and strength. What we see in Germany is a greater drama than that of Germany alone. We see these two most powerful ideas of social organization challenging each other and claiming the future. This may be said: Germany is still ready to take the road America opens to her, only if we understand her better, live up to our own democratic ideal in Germany better than we have in the past, and bind ourselves to her in faith, friendship, and understanding.

PREACHING FROM PICTURES. By Kenneth W. Sollitt. W. A. Wilde Company. \$2.50.

THIS BOOK is a new revised edition of a book originally published in 1938. Slight revisions have been made in the text, and colored prints have been inserted, wherever possible, in place of black-and-white pictures. The first part of the book reproduces a painting and then shows how a service of worship may be built around it. The hymns, the Scripture readings, the prayers, and the sermon are all here. The pictures used are: Sant's *The Soul's Awakening*; Hunt's *The Light of the World*; Millet's *The Angelus*; Lerolle's *Arrival of the Shepherds*; Doré's *The Star of the East*; Long's *Christ or Diana*; Hofmann's *Christ and the Rich Young Ruler*, *Bethany*, *Jesus in Gethsemane*, *The Presence of the Lord*, *Christ and the Sinner*; Plockhorst's *Christ Blessing Little Children*; L'hermitte's *Christ Blessing the*

Evening Meal; Reynold's *Samuel*; and Dubufe's *The Prodigal Son*. The second section of the book consists of brief chapters on the psychological value of preaching from pictures, how to find and study pictures that preach, and how to complete the sermon and the service. The book concludes with a brief chapter on the psychology of effective preaching. Here, then, is a practical, helpful book.

THE GREATEST FAITH EVER KNOWN. By Fulton Oursler and April Oursler Armstrong. Doubleday & Company. \$3.95.

THE STORY of the spread of Christianity as recorded in the Book of Acts and the Epistles is told as only Fulton Oursler could make the Bible narrative live. The record of brave and consecrated men, the momentous times in which they lived, the hardships they encountered, and the contribution they made to the spread of Christianity are fascinatingly presented. Equally as important as the author's *The Greatest Story Ever Told* and *The Greatest Book Ever Written*, this masterpiece will be widely received for its spiritual and inspirational significance. Before Oursler's sudden death on the morning of May 24, 1952, he requested his daughter, April, to finish the manuscript, of which he had written in longhand eighty-six of the one hundred and one chapters. From extensive notes the book was completed.

CLEAR OF THE BROODING CLOUD. By Jack Finegan. Abingdon Press. \$2.50.

THE PURPOSE of this book is "to discuss the application of the principles of biblical religion to the solution of the problems of everyday living." In fifteen pointed and sympathetic chapters the author lifts his readers, on the wings of Scripture, high above the clouds of despondency, fear, monotony, weakness, and sin. Captivating illustrations from ancient and modern life, literature, and history cast rays of guiding light upon every page. Here is a devotional book that offers unfailing insight in times of quiet and meditative moods. It brims with faith and hope.

Partners IN THE BAPTIST WORLD MISSION

For Christ's Glory

THE WEARY TOURIST looked at Niagara Falls and, turning to his friend, remarked, "That water which looked so calm and serene as we drove by Lake Erie and the Upper Niagara River yesterday, certainly takes a beating when it gets into the rapids and is dashed over the falls." The friend replied, thoughtfully, "Yes, but I noted that some of it, when dashed against the rocks, rose gracefully in a mist which, touched by the sunlight, made possible the rainbow. I noted, too, that other portions of it were hurled against great turbines generating untold power to turn the wheels of industry and light cities both near and far."

Christian living is never an easy-going proposition. While we may experience periods of calm when the waters of life roll along peacefully, sooner or later we are carried into the rapids. But if we keep in fellowship with God, he not only will impart to us the strength we need, but will turn some of our hardest moments into rainbows of beauty. So we may find our little lives becoming agencies of generating power to bring much good to pass far beyond what we had ever dared to imagine.

What happens to us from day to day as Christians is not as important as what happens in and through us for Christ's glory. May we ever be willing to follow the Master, even when a cross darkens our pathway.

Charles F. Deborn

Field Counselor



gregations, as a starting experience for analysis of present program, with a view to finding a more positive and wider ministry.

This basic program of the council is seen as a grassroots request of pastors and secretaries. Some pastors, who usually hold an annual



Paul Shelford, assistant general director of the Council on Missionary Cooperation, explains use of End-of-the-Year Emphasis materials

planning retreat or conference for church leaders, have requested a revision of the workbook for just such use as this.

Guest leaders, who will give leadership and counsel to the churches, will be trained by the C.M.C. field staff at area demonstrations to be held in states and cities in June. New materials being prepared for the church conferences include visual aids, such as sound-slide film strips, in addition to the revision of the workbook.

Shields T. Hardin, of the North Orange Baptist Church, Orange, N.J., adopted the workbook, and called together a picked group of his leaders. They spent two evenings in creative planning. Said Dr. Hardin: "It was interesting to see that the discussion had produced that much enthusiasm. . . . This workbook proved to be very helpful in guiding us in our discussion, and I am sure that it will do the same for others."

Pastors and churches will make requests to state and city secretaries for the materials available and the

Planning and Action Conferences

By PAUL SHELFORD

A PROGRAM of planning and action conferences to be held in individual churches during the next year was adopted by the Council on Missionary Cooperation at the midyear meetings held at Green Lake. This is a continuation of effort to strengthen the churches for enlarged service at home and around the world.

"It is our earnest hope," said Ralph M. Johnson, general director of the council, "to awaken every church to the fact that it may plan adequately for a greater ministry,

and then offer practical help in making the dreams come true."

This new program is an outgrowth of the experience gained this past year in about 115 area conferences on planning and finance, held in nearly every state of the American Baptist Convention. At these meetings of groups of church leaders, the workbook *Thinking About Our Church* was widely used. A number of church leaders immediately wanted to have additional copies of this workbook, to be used by a group of leaders in their con-

assignment of guest leaders in holding planning and action conferences in their churches. Such requests should be made so that each church may hold the conference at the right period in relation to its own program planning, early in the summer or fall.

End-of-the-Year Emphasis

To assist churches in making their annual effort to bring the pledges of their members up to date by April 30, the Council on Missionary Cooperation is sending to each pastor a colorful poster which can show the progress the church is making toward reaching its goals. In the same envelope will be samples of promotional materials which may be inserted in church bulletins. A letter from Ralph M. Johnson, general director, will describe the use of the poster and bulletin inserts. Offering envelopes will be available for churches desiring them.

The poster, printed in varying shades of green and orange, comes complete with two movable clock hands which may be moved around a large dial to correspond to the percentage of gain for both the benevolence budget and the current-expense budget.

The bulletin inserts may be ordered from state and city promotional offices. Printed in two colors, they urge members to bring their pledges up to date, so that the work



March, 1954

Sector Training Programs

Fifteen sector training programs are now under way. The pastor and five laymen meet for five dinner training sessions, placed two weeks apart, preparing them as leaders for a thorough every-member canvass. The sector gives churches in an area the chance for this cooperative training.

The areas and leaders are as follows:

SECTOR AREA	DIRECTOR	COUNSELOR
Boston, Mass.	Newton E. Woodbury	O. A. Pendleton
Binghamton, N.Y.	J. Russell Raker	Roy I. Madsen
Syracuse, N.Y.	J. Russell Raker	Roy I. Madsen
Cleveland, Ohio	Angus C. Hull	H. E. MacCombie
Akron, Ohio	H. E. MacCombie, assisted by W. T. Packer	
Geneva, Ohio	H. E. MacCombie, assisted by W. T. Packer	
Marion, Ind.	John Knight	H. E. MacCombie
Sturgis, Mich.	Harry Harfst	Arthur L. Farrell
Decatur, Ill.	John F. Scott	C. R. Osborn
Benton, Ill.	Charles K. Hartman	C. R. Osborn
Wichita, Kans.	C. Clayton Browne	William Hayler
Winfield, Kans.	C. Clayton Browne	William Hayler
Boise, Idaho	Dwight Dodson	M. E. Bratcher
Portland, Oreg.	Elmer Adams	M. E. Bratcher
San Diego, Calif.	John A. Ramsay, assisted by Melvin Pehrul	

of the church and of the American Baptist Convention may be carried on without curtailment on our Baptist home and foreign Mission fields.

Further information may be obtained from your state or city promotional office, or from the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.



A scene from the color and sound motion picture *On Mission Frontiers*, which recounts the tour of Ralph M. Johnson, general director of the Council on Missionary Cooperation, to our mission fields



A scene from the color and sound Baptist motion picture, *The Rivers Still Flow*, which tells a story of the American Indian and Bacone College, our Baptist School in Oklahoma. Send for a free catalogue

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

A House Party Has a 31st Birthday

By GRACE I. HILL

Grace Hill went to the Bengal-Orissa Mission in 1921, to develop the Santal Girls' School at Bhimpore. She put all of her love for the work and her energies into making it the overflowing institution of high standard she bequeathed to her successors in 1953, when she came home at the close of her last term. At the opening of her career, women's work was beginning to bud, and she became one of the gardeners to bring it into bloom. The second chapter of this story was written in 1923, by Gladys E. Doe, now Mrs. W. S. Dunn, who, with Mr. Dunn, is home for retirement. The curtain rises on plans made by the "maiden ladies" in 1922.—EDITOR.

COULD THE WOMEN COME? Would their husbands think they could be spared from their household duties? Would they themselves consider it important to receive the inspiration of studying together God's word and will for them, his plan for women's part in the advancement of his kingdom? Would they carry back to their churches the training they had received and so train others? Thoughtfully and prayerfully Ruth Daniels and Amy Coe worked out details for the first annual conference of Christian women in the Bengal-Orissa Mission. There are three language groups in the mission—the Bengalis, Oriyas, and Santals. It was decided from the first that they would meet as one fellowship, and the program would have to care for language difficulties.

Emily Barnes, missionary in Jellapore, opened her home. The women did come and how happy they were! It was wonderful to discover that "mere women" could carry on a meeting by themselves. From that day to this there has been no question about holding the annual woman's house party.

The most important Hindu festivals occur in the fall. They are called the *Puja* holidays (*puja* meaning "worship"). All schools are closed for a month or six weeks, giving a fine opportunity to hold Christian conferences for various groups. The women claim the first week end as their own, and the time

is reserved for them. Travel is most difficult. Trains are crowded with Hindus traveling for their celebrations, many returning to their homes as we do for Christmas or Thanksgiving. Some are bound for worship at sacred shrines.

But our women brave the crowds and every other inconvenience. At the end of the train trip there are often a few miles to go in ox carts or buses or on their own two feet. Bhimpore (our jungle station) has buses which can give their luckless passengers a jolting long to be remembered. Do not imagine that the

women who walk several miles come swinging their arms. They, like the snail, are their own luggage van and carry clothing, bedding, and sometimes a baby besides. Rice fields must be crossed, and that means balancing one's load and one's body dexterously on the narrow ridges between the little fields.

The women from the beginning have paid their own expenses, their travel, and a fee for food. Local women prepare the meals. As they all sit in rows on the floor, rice is served on plates made of the leaves of the *sal* tree. Bowls for curries are made of the same leaves. No dishwashing! At night the mats they brought are spread on the floor, dormitory style. Chatting and occasional capers remind one of dormitory life, too. Even though they may not understand fully the languages spoken about them, they understand each other. The mingling of town and village women is one of the best features of the house party, for the town women learn of village problems, and the village women listen eagerly to the way of life in the towns.



Here are the officers of the Woman's Conference at the time of their Jubilee. Ruth Daniels is on the left and Grace Hill on the right

Some of the program features of the first house party, or conference, still continue. A pageant of mission work was shown at the first meeting. Many of the women were scarcely literate and in view of the language problem as well, a pageant was the best visual way of interpreting the Christian mission of which they were so vital a part. Since then the local women have presented some play or a series of tableaux each year. These have included scenes in the life of Stephen and Paul, selected parables—the ten virgins, the last judgment, the prodigal son—scenes from the life of William Carey, lessons from the Book of Job, and “Auntie Margaret’s Tithe” (for they have their Love Gift, too).

Morning prayer groups are conducted in Oriya, Bengali, and Santali, enabling everyone to take part in her own language. Recently these separate groups have met also for discussion where all could participate. A special guest speaker is always invited, often someone from outside the mission. The usual business is transacted, but not in a time-consuming way. Projects are suggested and voted upon, and the treasurer guides the decision so that what is attempted may be completed. They are ready to sacrifice if something imperative is presented. If funds are low, before the close of the meeting they often give out of love from their little allowances and make up the amount needed.

Almost from the beginning, a special offering was brought for the home-mission field, Dompara. In 1936, a new project was launched, the annual support of either a Bible woman or a nurse, as the right person could be found. A high point of interest is the time when the roll is called and the representative of each society comes forward, reads her society’s report, and presents their offering. The name of the church, the amount given for Dompara, and the amount given for the special worker are written on the blackboard. When the figures are being added, the fall of a pin would be a noisy thing as they wait tensely to see whether obligations for the year have been met.

In 1947, the women celebrated their twenty-fifth anniversary with

a special offering which proved to be sufficient to finance the translation and printing of the book *Child in the Midst*, by Mrs. Winifred Bryce, a leader in the Indian program in Christian home life. The Bengali publication was completed in 1949, and the Oriya book came out in 1950.

Watching the zeal and effectiveness of the women, the men recognize the worth of the conference and are ready to help with arrangements and also try to make it possible for their womenfolk to attend. More and more the Indian women are taking leading parts. They accept enthusiastically the importance of daily Christian witness in their villages, where their neighbors may be Hindus, or Moslems, or animists. They try to be good stewards of the little that comes to their hands in small coins or family rice. The new program on Christian home and family life is becoming a family matter, not just women’s concern. The governing body of the Christian Service Society, or Home Mission Society, now has a woman member.

May God continue to bless their efforts and give them an ever greater consciousness of their part in the building of the kingdom in the provinces of Bengal and Orissa.

The Second House Party

By GLADYS E. DOE

JELLASORE was again the place selected for the meeting in 1923. Malaria was raging in all the mission stations, keeping at home many disappointed women who had attended the year before, but even so the attendance was larger, 155 in all. The theme was “The Way of the Cross,” and on the front wall of the church was the verse “Except a seed fall into the ground and die, it abideth alone.” A large picture of Christ in Gethsemane was hung below the verse. Prayer groups each morning in various places were a prelude to the morning watch conducted by Mrs. Chowdry, of Calcutta.

The rest of the morning was given to study of three aspects of the Christian life—conversion and

baptism, the Lord’s Supper, and the Christian’s duty. The headmistress of the Midnapore Girls’ School, recently returned from study in America, spoke one day on “The Place of Christian Women in the Community.” Another time she told of her stay in America, describing graphically her journey through different countries en route. She had had the rare privilege of attending the meeting of the Baptist World Alliance in Stockholm. Vesper services were conducted by a missionary from the British Baptist Mission in Cuttack, Orissa.

Women displayed their handwork, all of the things being made by the women and girls. Prizes were offered. Embroidery, drawnwork, crochet, pillow lace, knitting, painting, drawing, handwriting, basketry, and mat-weaving gave the judges a difficult time because of their uniform excellence.

Girls came from Bhimpore, a long distance away, and mothers were proud of their daughters’ accomplishments as they gave a very pretty *kolsi* (earthen water pot) drill. One of their number explained the Camp Fire movement as adapted for Indian girls, and they gave a typical demonstration of their work. They also exhibited their skill in first aid. As a tribute to the Santal women, the least educated group, the girls sang a Santal song at the close. Girls from Hatigarh station dramatized “The Good Samaritan.” There was time for just fun when the Midnapore girls presented “Mrs. Jarley’s Wax Dolls.” Miss Hill’s mechanical laugh proved very contagious and was practiced by the girls for some time afterwards. On the last evening the Balasore Y. M. C. A. members gave the “Life of Moses” in a series of tableaux. The waves of the Red Sea were very realistic as they swallowed up Pharaoh’s host. A letter had come to the conference from the mission to the aristocracy of India, and prayer was offered for this mission’s specialized work.

The last day the missionaries dressed in Indian *saris*, and snapshots were in order. The meetings closed on a high spiritual level, with much gratitude for the privileges of the days which had passed all too quickly.

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

It Is Different When Someone Cares

By JUANITA ANDERSON

IN CHRISTIAN CENTERS—fifty-seven of them—on Indian fields, in cities, in rural areas from coast to coast, in Alaska, Mexico, in Central America, and wherever the great heart and the sacrificial pocketbook of American Baptists have been opened, Christian leaders have gone to extend the cause of Jesus Christ—have gone because they cared. Lives are changed when someone cares.

American Baptists have cared enough to give of their time, energy, and money so that in the midst of the lawlessness of the old historic town of Boston, Mass., there stand two Christian centers.

To the Heath Christian Center of Boston, little Hyla came one day, her small hand clasped in that of a Greek Orthodox priest, attired in his long, black robe and square black hat. Hyla had recently arrived from Europe. Her mother had to seek work outside the home, and so Hyla had no one to look after her. Hyla might have joined one of the street gangs of children six to eight years who, armed with hair clippers, lie in wait for some unwary youngster upon whom they can pounce and clip off his hair. But fortunately for Hyla, the friendly priest knew of a better way of life for the small child. The center welcomed her and the small one readily took her place among the children there. Today Hyla is a happy, well-adjusted child because American Baptists cared.

The Boston Baptist Bethel, in North Boston, has become a sanctuary for old men of the street who are homeless and friendless. To the door of this center old Sam found his way one day. Sam was sick. The mission welcomed him, doctored, and fed him; for he had no family, no friends, and no wherewithal to sustain his frail life. The missionary of Bethel interceded in getting a

pension for old Sam. After a long process and a great deal of "red tape," the pension was finally established, and one day old Sam received a check for \$140 retroactive from the time the missionary had first applied. Sam was overjoyed. He asked the missionary to go with him to the bank where he could deposit his money. Sam said to the teller of the bank: "I want to deposit this money, but first I want one-tenth of it to give to the missionary. You see, this missionary believes in giving one-tenth to the Lord, and I want to do as she does because she has helped me." Life was different for old Sam after that experience.

Life has taken on new meaning to many in the lower East Side of Manhattan since their contact with the missionary at Mariners' Temple. For years, Mariners' Temple has been a haven to the derelicts of the street. Today, it ministers to the needs of the population occupying the great housing project, where once stood only flop houses and saloons. Here, too, come well-educated young men from Formosa to learn English and the American way of life. The community has changed, but the message of the Temple remains the same.

Because the missionary knows a young life led to God may mean a remade life and one in service for him, the doors of the Emmanuel Christian Center remain open to the young teen-age hoodlums in Buffalo, N. Y. Juvenile delinquency is high in Buffalo, and all public places are closed to the young people.

Five nationality groups, Latvian, Russian, Italian, Polish, and English-speaking, find peace as they share three sanctuaries and one baptistery at the Baptist Tabernacle, on Second Avenue, in Manhattan.

As she was about to open the center door one morning, the missionary of the Camden Christian Center was greeted by a parole officer. The officer had called to apologize for never having visited the center. He said that through the years his office had become very conscious of the helpful effect of the center on the lives of boys who had been on probation, or who had been released. It is different when someone cares.

The streets of Orchard Alley are still paved with rough brick and filled with broken glass, litter, and garbage; delapidated houses still line these streets, but life within many of the homes is different because of the influence the Rankin Christian Center has on the community. Out of this alley a young girl one day found the Christian center. She attended regularly. Today she is a full-time Christian worker on the mission staff.

Scott found a friend in the director of the Weirton Christian Center in West Virginia. Scott had no family and he was eager for friends and a place to spend his time. When the mission opened each day, Scott would come and watch as some of the boys played games or worked in the handcraft shop. Scott was not very talented. His IQ was not very high and he found it difficult to take his place with the other boys. One day the police came to the mission looking for Scott. The director of the center said he would go with the policeman. You see, the director felt that Scott was one of his boys, and he wanted the boy to know he had a friend and was loved by him, even as Jesus loved those who were wrong and let them know that he was their friend.

Down in West Virginia, our rural missionary strives to link all to the great cause of Jesus Christ as she works with children, young people, pastors, and with all who do not know the Lord Jesus.

In rural Ohio, the missionary drives her car about from church

to church helping the young people, the children, the women and the pastors of that area. She spends one hour a week teaching the Bible in some of the schools, because she cares about the children who ask questions such as "What is God like?" "Does he have a long white beard and wear rouge?" Clubs and Guild groups are organized so that such as these may learn to know God as a loving Heavenly Father.

In the summer, our missionary in Michigan ministers to the migrants. Each morning she goes from farmhouse to farmhouse looking for tents, small houses, trucks, or any evidence that the migrants have arrived to start their work. In each tent the missionary extends an invitation to an evening meeting. In the evening a folding organ, a projector, and a screen are set up, hymn books are passed, and the meeting begins. As she prepares to leave, the people linger. "Can you come again soon?" "How wonderful to have a Christian service where we may attend right here in our camp." "Thank you for coming to us." It is different for migrants when someone cares.

Penny had come from the South, where those with dark skins were not considered one of the fellowship. Accepting a call to Africa, Penny felt that before she could go out to work with these people she must know someone here at home. So when she entered the Baptist Missionary Training School as a regis-

tered nurse, she made a point of becoming acquainted with Julia, who kept the laundry for some thirty years. Julia was a choice person to know.

Each summer Junior Citizens Camps are set up to care for juvenile delinquents who are released from various social agencies in some of the great cities and recommended to the camp. These children are kept for ten days, and in that time an attempt is made to teach them to become better citizens. Betsy was one of the girls who was given the opportunity to attend a Citizens Camp last summer. When there was an activity in progress, Betsy would stand to one side and look on, or she would sit and hum to herself, totally indifferent to what the rest of the children were doing. Betsy loathed to learn any skills or crafts, or to participate in the games. But Betsy had one talent—she could sing a Negro spiritual. Use of Betsy's one talent saved one day of camp. Tension was high and a fist fight seemed inevitable until Betsy began singing, "Jesus walked the valley all alone. There was no one to walk it with him, he walked it all alone." Lives are changed when, through missions, American Baptists care enough to provide camps or similar projects for the least of his.

Through the influence of Eunice, one of the older Christian girls at Keams Canyon, thirteen girls have accepted Christ as their personal

Savior and requested baptism. It is different when someone cares.

The baptismal water was ready and the candidate waited her turn. Her mind traveled back six years to those days when she felt so very much alone. "There was the day Mother died. T.B. they said it was. Then Daddy began to drink a lot. Things got awful bad for a while. One day the neighbors found me cold and hungry and with a fever. That was when the teacher wrote to the Mission Home at Kodiak to see if there was a place for me. I was afraid when I finally got there, but everyone else seemed happy. I remembered when the housemother put her arm around me and asked me if I would like to have blue or pink pajamas. That was six years ago. Since that time I have seen how wonderful it is to be loved and to have a good home. I wish I could thank all the people who helped put these homes here, and who sent the missionaries to take care of boys and girls like me. I found Jesus as my Savior here, and tonight I will tell all the people at the church how I feel by doing just as Jesus did."

Mario had never seen a Bible, nor had he heard the name of Christ pronounced, except in blasphemy, until one day the owner of the store where he was employed invited him to attend an evangelistic service being held in the Baptist Church, Palma Soriano. At one of these meetings Mario heard the call, "Come ye after me." With a happy heart he made his decision to answer that call. He dedicated his time and his talents to the service of this one who had become his Master. Trained at Colegio Internacionales, he served as president of the Baptist Convention of Eastern Cuba, and for seven and one-half years was pastor of the First Baptist Church, Santiago, the largest church in the convention. Recently, Mario has become pastor of the church of Cristo, sub-principal of Colegio Internacionales, and professor of mathematics in the high-school department of the school. His sermons, his chapel messages, his Christian witness in the classroom, his contacts with the girls and boys in their respective dormitories, will undoubtedly lead some to hear and heed the call of the Christ.



Janet Byron, missionary at Boston Baptist Bethel, and children under her care, are busily engaged in stimulating and helpful play

MISSIONARY AND STEWARDSHIP EDUCATION

World Day of Prayer Friday, March 5

THEME: *That They May Have Life*

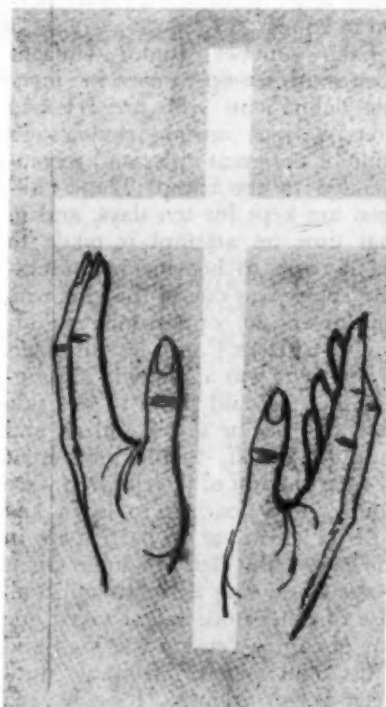
"Give to our tongues the lost language of prayer as we remember in loving kindness, now, all the children of men—those in terror or trouble today, those who forget thee, those who seek thee, and those who serve thee well."

The World Day of Prayer offerings in the United States are divided between the division of home missions and the division of foreign missions of the National Council of Churches, for the following projects: division of home missions: American Indians; low-income farm communities; migrants. In addition to these, the following new projects will be possible if the increase in offering is sufficient: An interdenominational ministry in large defense communities; among the scattered Protestant families in the inter-mountain region with its center in Utah; in the Government Indian Hospital, in Anchorage, Alaska.

Division of foreign missions: Christian literature and literacy material for women and children in India, Burma, Japan, Egypt, Africa, and Latin America; service by the committee on friendly relations among foreign students to approximately 34,000 students in the United States; education of Christian leaders in interdenominational Christian colleges in the Orient. The following new projects will be possible if the increase in offering is sufficient: Christian home and family life program around the world; the Cameroun Christian College; the American McAll Association for nurse-evangelists in France; the relief and training of German Protestant women; the women's training program in Kim-pese, Belgian Congo.

Surveying—Constructing

Report time is approaching, and with it comes the opportunity to survey the achievement made in missionary and stewardship education by churches, associations, state conventions, and the American Baptist



Convention. As leaders in the churches compare their records for 1953–1954 with their previous records, so will association, state, and national leaders make similar comparisons. The results of these surveys will indicate where special emphases should be placed in constructing the 1954–1955 program of missionary and stewardship education in our churches, in our associations, and in our states.

The record and annual report book for the Woman's Society and the program of missionary and stewardship education in an American Baptist church, was shipped from the New York office of the National Council of American Baptist Women during January. These report books were shipped to each association president in quantities sufficient for distribution to the president of the Woman's Society in each church. The price of the book—which will become a permanent record for the church—is 50 cents.

On pages 45, 47, and 49 of the record and annual report book, will be found the annual report of the committee on missionary and stewardship education in the church.

This report should be filled out by the chairman of missionary and stewardship education in the church. If, however, there is no committee or chairman, then this report should be prepared by the vice-president of missionary and stewardship education in the Woman's Missionary Society. When completed, one copy of the report should be sent to the association vice-president of missionary and stewardship education; the second copy should be sent to the association chairman of missionary and stewardship education for women; the third copy should be retained as a permanent record of the church's achievement in missionary and stewardship education during 1953–1954. Since missionary and stewardship education is a program for the entire church, it is extremely important that this record be available for the use of the committee on missionary education in the church and for the use of the board of Christian education.

The reports from the churches will be recorded by the association chairman of missionary and stewardship education on annual report blanks, which she will receive during March from the state chairman of missionary and stewardship for women. State and association annual report blanks were sent during the latter part of February to the state chairmen of missionary and stewardship education for women.

As we survey the 1953–1954 reports, let us construct immediately our plans for 1954–1955!

Bible Book-of-the-Month

MARCH *Jeremiah*
APRIL *1 and 2 Corinthians*
MAY *Joshua*

A noble book! All men's book! It is our first oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity, and in its epic melody.—THOMAS CARLYLE.

Preliminary List of Missionary Books, 1954-1955

HOME-MISSION STUDY THEME: *The City*

FOREIGN-MISSION STUDY THEME: *India, Pakistan, and Ceylon*

THE CITY

Man and God in the City. By Kenneth D. Miller. Interdenominational adult study book. Cloth, \$2.00; paper, \$1.25.

Mission to City Multitudes. By Lincoln B. Wadsworth. American Baptist work. Challenging and practical. Adult. 75 cents.

Home Mission Digest VI. Compiled. 50 cents.

Study and Worship Programs: The City. Based on above books. Baptist. 35 cents.

Look at the City. By Janette T. Harrington. Pictorial book with dramatic story. \$1.00.

When Your Home Is in the City. Edited by Lucy M. Eldredge. Reading book with program resources. 50 cents.

They Live in the City. By Mary M. Lago. Photographs. True-to-life story of junior highs. Cloth, \$2.00; paper, \$1.25.

Sidewalk Kids. By Gertrude Rinden. Stories of juniors who know and trust their city missionary. Cloth, \$2.00; paper, \$1.25.

The Boy with the Busy Walk. By Anne M. Halladay. The mission, center of activity for Tomas and Tippy. Primary. Cloth, \$2.00; paper, \$1.25.

Making Friends in India and the City. Compiled by Florence Stans-

bury. Junior-primary stories, study, and activities. 75 cents.

INDIA, PAKISTAN, AND CEYLON

Under Three Flags. By Stephen Neill. Penetrating and inspiring. Interdenominational adult study book. Cloth, \$2.00; paper, \$1.25.

Baptists Under the Cross. Compiled. Chapter on India. 75 cents.

Jeep Tracks. By Helen L. Bailey. Winsome stories by a Baptist missionary. \$1.00.

Study and Worship Programs: India, Pakistan, and Ceylon. Based on above books and reports of American Baptist mission societies. 35 cents.

The Cross Is Lifted. By Chandran Devanesen. Worshipful and inspiring poetry and meditations. Important book. \$1.00.

Face to Face with India. By Roland E. Wolesey. A rare close-up of New India. Cloth, \$2.50; paper, \$1.25.

Change of Heart. By Harold A. Ehrensperger. About a young Indian Christian and people and problems he meets. Cloth, \$2.00; paper, \$1.25.

This Is India, Pakistan, and Ceylon. By Constance M. Hallock. Pictorial book with vivid text. Senior high. 50 cents.

The Hidden Treasure. By Jean

Bothwell. About a Hindu boy. Cloth, \$2.00; paper, \$1.25.

Chand of India. By Irene M. Harper. A junior champion's adventures. Cloth, \$2.00; paper, \$1.25.

Fig Tree Village. By Grace W. McGavran. Primary children at their Indian festival. Cloth, \$2.00; paper, \$1.25.

Making Friends in India and the City. Compiled by Florence Stansbury. 75 cents.

Kindergarten Series: New, illustrated in color. Each, 75 cents.

Nezbah's Lamb. By Edith J. Agnew. Navajo Indian child and her pet. Priced.

Keiko's Birthday. By Jeanette P. Brown. Little Japanese girl and United Nations School surprise. 75 cents.

Willie's Wish. By Jeanette P. Brown. A trip to the zoo. 75 cents.

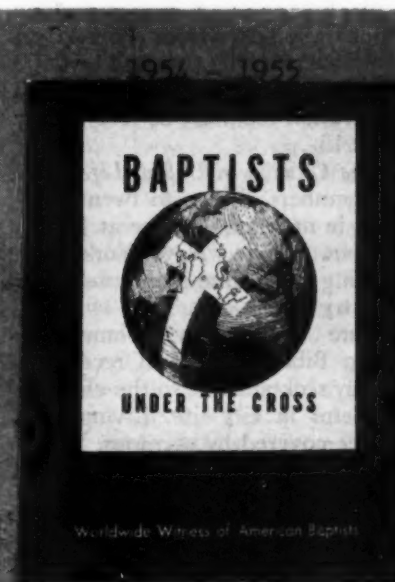
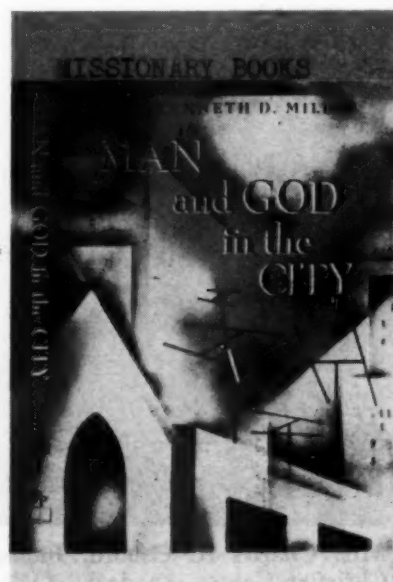
SPECIAL BOOKS AND HELPS

The Household of God. By Leslie Newbigin. On the essential nature of the Christian church. Religious Book Club selection, January, 1954. \$2.75.

Table Talk and Tidbits. By Dorothy A. Stevens. Christian stories and recipes from around the world. \$2.50.

Moments of Worship. By Mary Beth Fulton. For individuals and groups. \$2.00.

New Hearts—New Faces. By Emory Ross and Gene Phillips. The battle against leprosy and new hope for the people \$1.25.



MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR FRIENDS OF THE FELLOWSHIP:

Christian world outreach, when one comes to think of it, encompasses many things. It calls for our intelligent concern, which should make us scan with interest the study materials listed on these pages. It impels us to pray earnestly for all the facets of our program which demonstrate the Christian spirit and message. It opens up worldwide channels for kingdom ends.

And it does more, it makes us aware of the need for personal service on the part of every Christian where he is. For some it means the reaching out into new fields in part-time or full-time service. Some young people will be interested in the plans for service projects during the coming summer. Here are some of the opportunities for students.

Students-in-Industry Project will be held in Minneapolis, Minn., June 12 to August 23. Eighteen to thirty college and seminary students will serve in this project and share living costs paid from their earnings in various jobs. Travel expense and a registration fee of approximately \$10 are paid by each projector.

International Service Project will place ten college or post-graduate students in youth camps, work camps, and conferences in Sweden, Norway, Germany, Italy, Switzerland, France, and England. The project period is from June 20 to September 1. The cost will be \$600 to \$700. Applications and a \$10 registration fee must be received by April 15.

The Church in Urban Life Project members, fifteen to twenty students in number, will live at Judson Student House, New York city, working full time in business or industry in the city. They will participate in seminars, community living, Bible study, and recreation as they seek answers to the church's problems in city life. Living costs will be covered by earnings. Transportation and a \$10 registration fee are the costs. The period is June 11 to August 15.

A new program of summer service projects is being offered for high-

school students for the summer of 1954 as follows:

Christian Center Project at the new Indian Christian Center at Anadarko, Okla. This project will aid in the home-mission work in the area and in a work camp experience with American Indian young people. The project calls for six young people, aged eighteen years. Travel and a registration fee of \$10 are the expenses. During the project period July 11 to August 21, the Indian Exposition will be held.

Fellowship Builders Project at Camp Wightman, Conn., July 18 to August 21. This project will be engaged in the constructing of cabins. The minimum age is seventeen, and five girls and five boys can make up the group. The expenses to the projectors are the same as for the one above.

For those who want to apply for service, or who desire more information concerning the projects listed, address the following:

College Projects—Youth Service Committee, 21st Floor, 152 Madison Ave., New York 16, N. Y.

High School Projects—Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa.

When one becomes a Christian he enters actively upon a program of Christian world outreach which claims his loyalty and his life.

Very sincerely yours,

Elvis P. Kappeler

Our Friends at Anadarko

Charles and Dorisanne Osborn grew up in New York state, and after college had their ministerial training in that state. Charles is the son of a Baptist minister. Dorisanne has been interested in Fellowship Guild work as long as she can remember, for she was a young friend of Alma Noble's, in Buffalo.

Both of these young people have been active in B.Y.F. work and have attended youth conferences at Green Lake. It was at these conferences that Dorisanne's conviction grew that God was calling her to

home-mission work. Charles' training in the student pastorate and the seminary, as industrial worker in Detroit, and his contacts at Green Lake, helped to shape his decision that "the home-mission field offers opportunities through which I feel I can best express my personal desire for Christian service."

The Osborns have been on the field in Anadarko from the first day when ground was broken for the new, modern Christian center building which will serve the Christian needs of the many Indians of various tribes in the Anadarko area. The Osborns have a baby girl, Anne, born since they set up their first home in the Anadarko Center.

Both Mr. and Mrs. Osborn have unusual leadership talent, and in the few months of their service in Anadarko they have already endeared themselves to the community, and especially to the constituency using the many fine facilities of the newly established center.

Topping the Goal

Milk has been flowing out to needy areas. And reports of the giving which made it possible have been rolling in. Final reports will have to come later when a complete record can be made and duly checked. It will swell the present



Mrs. Charles R. Osborn, Indian Christian Center, Anadarko, Okla.

report. We can say now that well over \$10,000 has been contributed for this project.

The First Baptist Church at Kearney, Nebr., made the "Milk for Millions" an objective of their Christmas White Gifts offering. Sheets cut to resemble a milk bottle carried the information, and stapled to each sheet was an envelope for the offering. These were distributed in connection with a Christmas program which insured a good attendance and made an appropriate appeal.

The B.Y.F. groups of Cashmere, Wash., made quite a record with \$106.75 given in a unique way. Each person was asked to save two and a half cents each time he drank a glass of milk during December. For each sixty cents raised a milk bottle cap was hung on a Christmas tree in the B.Y.F. rooms. On the last Sunday of December, the bottle caps were transferred to a large Christmas tree in the sanctuary. The congregation was told that each bottle cap represented a cup of milk for one person each day of the coming year. There was a dedicatory prayer asking God's blessing on the effort and on all who would benefit because of it.

Looking Ahead in Mission Study

The two basic themes for the coming year on which the major mission study program is based are

"India, Pakistan, and Ceylon" and "The City." Both of these are specific and highly interesting areas. Some of the materials recommended for young people for 1954-55 are listed here:

The City

SENIORS AND YOUNG PEOPLE

When Your Home Is in the City. Edited by Lucy M. Eldredge. A digest type book for reading and resource. 50 cents.

Youth Guide on the City. Edited by Viola Sabia Hale. For use with the above. 50 cents.

Dick's Discovery. By Henry Doody. A filmstrip including discussion questions. The guide above gives help on how to use. \$3.00.

JUNIOR HIGHS

They Live in the City. By Mary M. Lago. Story of a junior high group discovering what a church can do. Cloth \$2.00; paper \$1.25.

How to Use "They Live in the City." By Betty Poff. For use with the above. 50 cents.

ALL GROUPS

Look at the City. By Janette T. Harrington. Pictorial book. \$1.00.

Take Any Street. By Helen Kromer. One-act play presenting the challenge of the church. Mixed cast. 50 cents.

This Thine House. By Marion Wefer. One-act play about a new

minister in an old city church. Cast of 14. 50 cents.

Fun and Festival Among America's Peoples. By Catherine F. Rohrbough. Songs, games, recipes, fellowship programs. 50 cents.

India, Pakistan, and Ceylon

SENIORS AND YOUNG PEOPLE

Change of Heart. By Harold A. Ehrensperger. Novel of an Indian boy's search for purpose in life. Gives portrayal of Communists. Cloth \$2.00; paper \$1.25.

Youth Guide on India. By Ross and Mary Cannon. For use with the above and the pictorial book below. 50 cents.

JUNIOR HIGHS

The Hidden Treasure. By Jean Bothwell. A novel about the partition between India and Pakistan. Cloth \$2.00; paper \$1.25.

How to Use "The Hidden Treasure." By Margaret L. Copeland. 50 cents.

Picture Map. Includes India, Pakistan, and Ceylon. 75 cents.

ALL GROUPS

This Is India, Pakistan, and Ceylon. By Constance M. Hallock. A pictorial book on these countries. 50 cents.

The Cross Is Lifted. By Chandran Devanesen. Book of poems and meditations from India. \$1.00.

India My Country. By Alice Hudson Lewis. Filmstrip with sound, in color, 33 1/3 rpm, 70 frames. \$12.00.

Today in Pakistan. By Alice Hudson Lewis. Filmstrip with sound, in color, 33 1/3 rpm, 70 frames. \$12.00.

Physician in Charge. By Jeanne Carruthers. One-act play reveals a missionary demonstrating Christianity, 14 characters. 50 cents.

That Heaven of Freedom. By Dorothy Clarke Wilson. One-act play about a girls' school in India, five characters. 50 cents.

Fun and Festival from India, Pakistan and Ceylon. By Irene Wells and Jean Bothwell. 50 cents.

Political Map. Includes India, Pakistan, Ceylon, and Burma. 50 cents.



Charles R. Osborn, missionary, is counseling a young Indian boy at the newly established Indian Christian Center, Anadarko, Oklahoma

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

News from Japan

The chief joy of our service so far comes on Sundays. After the morning worship service has ended we eat out *O-bento* (Japanese version of the bag lunch), and then at about 1:30 we load the car with folding organ, large song sheets, picture materials, and seven or eight of our young teachers.

We then drive two miles east into the O-jima section of the city, and pull up before a public elementary school in a forest of smoky chimneys of Tokyo's heavy industry, which is gradually being rebuilt. We do not see the chimneys, though. We see a hundred or more children who have been waiting eagerly to see which one would be first to spy the car turn the corner. Big ones, little ones, round ones, thin ones, dirty ones, clean ones, some carrying baby brothers or sisters on their backs, swarm around the car and help unload.

While the teachers prepare the room, which we rent on Sundays from the municipal government, Ted returns to the church for the rest of the teachers. Twenty minutes later, the second load crosses the playground while the strains of "Jesus Loves Me," or some other Sunday school song, come lustily, yet beautifully, from the windows of the room where the one hundred fifty youngsters are gathered. We can hardly believe that these songs were completely unknown to them just six months ago.

Needless to say, so many children ranging so widely in ages crowded into one room does not make an ideal teaching arrangement, but they respond magnificently to the programs of songs, Bible stories, prayers, and explanations regarding the meaning and purposes of a Christian Sunday school. However, we are looking forward to the day when we will have more adequate facilities.

Thanks to the over-and-above giving of American Baptists to last year's Unified Budget, some funds have become available which had not been anticipated. This money, plus some which the Lord

has provided through other sources, has added up to enough to buy a lot (which seems to have been waiting for us within a stones throw of the school), and erect a modest building. Japanese red tape is wondrous to behold, but we expect to have a building in use by early fall. The young people of our church will continue to give leadership until a church is established and indigenous leadership is ready to take full responsibility.

The one Christian family in the neighborhood has begged us to begin a Saturday evening meeting in their home for adults. The first such meeting will be held this week, which will be almost exactly six months since the Sunday school had its beginning. We know that you will pray much for the people of O-jima, who are now having Christian services for the very first time.

BETH AND TED LIVINGSTON

New Filmstrip

Burma Playmates

A visit with Burmese children to a vacation church school, showing some of their activities there, as well as life in Burma. Of particular interest to mission groups, will be

the ways in which White Cross gift boxes are used by the children at the school. In the life of a fine Christian Burmese family, we see the results of mission work begun years ago by missionaries to Burma. But in the lives of countless other Burmese, living in the shadows of the great Buddhist shrines and temples across the land, we see the great work still to be done for Christ. Here is a filmstrip that will appeal to all age groups, but is especially suitable for use with children. Color filmstrip with manuscript. Rental, \$3.00; Sale, \$5.00.

Mission Study

Here is a live-wire Baptist Sunday church school teacher, Mrs. Denzil B. Wimp, who helped her boys and girls in Argonia, Kans., to have a better understanding of our Baptist foreign-mission program. Mrs. Wimp reports as follows:

"We started the last Sunday in July using the foreign theme, 'Children at Work and Worship Around the World.' Pictures showing mission work in many lands were assembled and mounted for use. The song 'Friends' was used throughout the unit. We chose Mrs. Earl Brock, of India, for our special missionary.



A scene from the color and sound motion picture *Burma Playmates*

"The stories for each session were taken from the Baptist book *Friendly Children Around the World*. The first story told of the use of used Christmas cards in India. Our boys and girls immediately wanted to bring used Christmas cards. They brought beautiful ones. Mrs. Wimp had a pair of pinking shears. This helped to cut off the names and messages yet kept the cards very beautiful.

"Then the group decided to bring towels, soap, and washcloths to pack in a box for the missionary



Mrs. D. B. Wimp and boys and girls display foreign-mission project

also. Such pretty towels and washcloths came, pastels, stripes, plaids, and plain ones. As we planned sending the box in October, so it would arrive by Christmas, each article was Christmas gift wrapped. Each child put a card with his name on a little package. We had a prayer of dedication that these articles might arrive safely.

"I timed the stories to complete the unit the third Sunday in September, using 'Climbing Ladders in the Philippines' on the last Sunday, telling the stories and presenting material from *Philippine Children for Christ*. I gave out the folders containing the envelopes. Nearly every envelope came back the following Sunday (Fellowship, October 4) and we had \$26.51 as our children's part. Of course, I told the parents to help the children make the envelope and to share their offering.

"In the vestibule of our church we displayed our Christmas cards and the gifts for the missionary to use. Everyone was interested."

'Friendly Children Around the World'

This is the annual children's publication of the department of

missionary and stewardship education. It is a forty-four page book of stories related to our home- and foreign-mission study themes for the year, 1953-1954. Price, 75 cents.

This book has two sections. One section is about Spanish-speaking boys and girls in the United States. There are ten stories written by our own Baptist missionaries. In these stories we see how the missionaries are ministering to these children in various ways, but with one purpose, that they shall come to love Jesus Christ as Lord and Savior. Besides stories, there are listed enrichment materials for the leader's use, books, maps, pictures, and visual materials; also, an introduction to at least one special-interest missionary who is working with our Spanish-speaking friends.

The second section includes stories that reveal how the children in many countries are at work helping to build the church in many places, and that show how children carry to their homes and families, and into everyday experiences, the influences of the teaching received at the church. These stories, by our own Baptist missionary, inform us of their work as ambassadors of Christ. In this section, too, are listed enrichment materials for the leader's use, books, maps, pictures, and visual materials.

Pictures-Pictures!

Every Sunday school teacher I know wants to know where to find good authentic missionary pictures to use in teaching not only the missionary units, but also the missionary implications of other units.

Mission-Study Themes for 1954-1955

HOME-MISSION STUDY THEME:
The City

FOREIGN-MISSION STUDY THEME:
India, Pakistan, Ceylon

JUNIOR AND PRIMARY AGE GROUPS

Sidewalk Kids. By Gertrude Rinden. Stories of juniors who know and trust their city missionary. Cloth, \$2.00; paper, \$1.25.

The Boy with the Busy Walk. By Anne M. Halladay. The mission, center of activity for Tomas and Tippy. Primary. Cloth, \$2.00; paper, \$1.25.

"The Bible Travels Today" is a set of ten large-sized pictures printed in two colors. These pictures, and the stories that go with them, help our boys and girls to know how we American Baptists are carrying the story of Jesus around the world. Through special uses of the Bible, these pictures



When Children Worship in China

will help a teacher as she teaches Bible units, missionary units, and church units. If you do not have a copy send for it today. Your American Baptist book store should have it. \$1.00.

Another set of five pictures "When Children Worship," printed in two colors, will help your boys and girls to have a new appreciation for the oneness we have in Christian worship. There is a story for each picture. These pictures will help the teacher with missionary units and worship units, especially.

Chand of India. By Irene M. Harper. A junior champion's adventures. Cloth, \$2.00; paper, \$1.25.

Fig Tree Village. By Grace W. McGavran. Primary children at their Indian festival. Cloth, \$2.00; paper, \$1.25.

Making Friends in India, and the City. Baptist book. Junior-primary stories, study, and activities. 75 cents.

Order above books from nearest Baptist book store: Philadelphia; Chicago; Los Angeles; Kansas City, Mo.; Seattle.

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

A Dream Come True

By MRS. MAURICE B. HODGE

FOR THE FIRST TIME in the history of Green Lake, the women will have a national conference comparable to that held each summer by the laymen. This National Woman's Conference, July 10-17, will include the Business and Professional Women's Conference. All women are invited. Husbands who accompany their wives will have an hour's program each day under the direction of the National Council of American Baptist Men, and will have time to enjoy the recreational facilities of Green Lake.

To take a new path is always an adventure, but to find "a closer walk with God" in fellowship with women from all over the convention area will be an experience never to be forgotten. Those attending this year will again make history in The National Council of American Baptist Women.

Who Should Attend?

"Who should attend?" is a question already asked many times. The aim of the program is to train leadership for the women's work of the church, the association, the state, and the national boards. Women who are potential leaders, those who have been newly elected to office, those who want more training in the work they are doing are urged to attend. All business and professional women are part of the conference.

Leadership

At this early date the leadership promises to be outstanding: Mrs. Abram LeGrand, former editor of *The Church Woman*; Rosa Page Welch, outstanding international leader; Mrs. Ralph Palmer, pastor at Mansfield, Mass.; Mrs. H. G. Colwell, former president of the American Baptist Convention, and

at present visiting our foreign-mission fields; Amy Loomis, director of religious drama; Frank Laubach, well-known international Christian leader; Irene Jones, executive secretary of the Woman's American Baptist Foreign Mission Society; Helen Schmitz, secretary of public relations of the Woman's American Baptist Home Mission Society. Others will be named later.

Workshops

The work conferences will be led by officers of the National Council of American Baptist Women, and will deal with the practical problems and leadership in a Woman's Baptist Mission Society. Special emphasis will be given to the following: family-life education, spiritual life, leadership training for women, program planning for the church, program planning for the association and state, better speech, publicity, the society as a whole, the ecumenical church, and business and professional women. In addition, workshops are being planned for each division of our work: first vice-president, missions, Christian training, etc.

Special Features

Special features will be part of the week's highlights—a reception

in the beautiful lounge of Roger Williams Inn, a tour of the grounds, boat trips on the lake, vespers in the circle near the lake, music by the student choir, and a consecration service on the point in view of the lighted cross.

Ways and Means

As we go to press, women from various states are planning car pools to enable the maximum number to come to Green Lake. In some instances the Woman's Baptist Mission Society of the state is subsidizing the expense involved. In other instances associations and societies are sending officers. The rates for the conference, including registration, housing, and meals, have been sent to each first vice-president of the state for distribution. Registration should be sent early to the American Baptist Assembly, Green Lake, Wis.

The committee planning the conference suggests that each state form a committee of the first vice-president, the president, the chairman of leadership training for women, the vice-president of business and professional women, and the publicity chairman to select women from the state who should go and to devise ways and means for their attendance. This committee should also be responsible for publicity and promotion of the conference, using the state, city, and association papers and bulletins, as well as announcements in women's meetings.

There is an old, true saying which very well applies to attendance at the conference: "Where there is a will there is a way." The way will take planning, cooperation, and every sacrifice, but this new pathway to leadership will be worth any effort. Women can do anything they *will* do. Our first national woman's conference presents this challenge.

The committee in charge of arrangements for this first conference consists of: Mrs. Major L. Johnson, Connecticut, chairman; Mrs. E. J. D'Abo, Illinois; Mrs. Theron Chastain, New Jersey; Mrs. C. D. Eulette, Chicago; Constance Shaw, New York; Mrs. J. H. Walker, Chicago; Irene Jones; Violet Rudd and Mrs. M. B. Hodge.



The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

'In His Paths'

WHAT is the new theme?" "When will the program materials be ready?" Letters asking these and similar questions have been arriving in increasing numbers at "152"—an indication that American Baptist women know the importance of advance preparation.

In the February issue of *MISSIONS*, announcement was made of the new packet of program suggestions and materials for 1954-1955, with the theme "In His Paths." The theme verse is taken from Micah 4:2—"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

We are happy to share with "Open Forum" readers further information and suggestions from Mrs. L. A. Mayes, national chairman for programs of the National Council of American Baptist Women:

"Many women across our convention are already planning 1954-1955 programs for societies, circle meetings, association, and state meetings. The program committee suggests that you order the packet early in the year (available after March 15) to give maximum help in planning for programs of all types. A demonstration program on the new theme presented at association and state rallies and house parties, to introduce the theme, and to acquaint women with the materials in the packet, would be helpful. Program chairmen will find in the packet an outline indicating the many features which enter into planning a vital program. This outline may be used as the basis for state and association conferences, as well as a guide to the program committee of the society.

"There have been many requests for a familiar theme hymn. In re-

sponse to these requests the suggested hymn for 1954-1955 is 'O Master, Let Me Walk with Thee,' with an alternate suggestion, 'We Thank Thee, Lord, Thy Paths of Service Lead.' Requests have also come to the program committee for materials to use in circle meetings. To meet this need, the packet contains three separate meditations, related to the theme. The supplementary leaflets supplied by various agencies of our convention will also be useful in circle meetings as the basis for brief talks on the various phases of the American Baptist task.

"The packet contains ten completed programs. One of these presents *MISSIONS* magazine in an unusual and interesting manner; others present the need for church extension; problems of the Indian American in the city; work of our Christian centers; an evening with the Telugus; problems of Christian home, etc. Two dramatizations are included, both very simple and easy to present, and in response to many requests a monologue, telling in dramatic fashion the story of our work in South India.

"The program committee of the National Council of American Baptist Women hopes that together we will find inspiration for our task of kingdom building as we walk 'In His Paths' during the year 1954-1955."

(NOTE: The program packet will be available at all denominational book stores.)

A Divided-Paying Method

A request for literature for distribution to new members of the Bethany Baptist Church, Pontiac, Mich. prompted an inquiry on the part of the conductor concerning the plan of distribution. The following helpful letter has come from the pastor, Fred R. Tiffany:

"As to our little project of train-

ing new members, I did not think it anything new, but it is proving rather successful.

"The plan is simply this. On the Friday evening prior to the Sunday when new members receive the right hand of fellowship, the church gives a dinner, when they are guests of the advisory board, composed of all chairmen—deacons, trustees, education, deaconesses, and missions, presidents of men's work, women's union, young people; clerk, financial secretary, Sunday school superintendent. The entire work of Bethany is explained, with a copy of the church's constitution in the hands of new members as the explanation takes place. They are given copies of the current issue of *MISSIONS*, receive free one-year subscriptions to *MISSIONS*, and are told that by reading it, even casually, they will want to continue to receive it. The meeting closes with each receiving a copy of the covenant of the church.

"The plan is paying big dividends. We like it."

Your state office has a supply of three free leaflets which would prove of especial interest in a plan like this—"What Women Can Do," "What Men Can Do," and "What Young People Can Do." There is also a series of nineteen leaflets on the various denominational organizations and fields of work, priced at \$1.75 per hundred. A list of titles is available.

Prayer Twins

The winter issue of *Program Pointers* presents suggestions for using *A Book of Remembrance* (see *MISSIONS*, November, 1953, page 41). Included is a timely suggestion from Mrs. H. Hurley Baird, vice-president of Missions, National Council of American Baptist Women, for the adoption of "Prayer Twins." A copy will be sent free on request.

Credit!

Credit is due Mrs. J. Aubrey Lyon for the setup and photograph of the attractive "tuck-in" display of two thousand White Cross gifts pictured on page 51 of *MISSIONS*, December, 1953. Mrs. Lyon is White Cross chairman for Southern California.

News FROM THE WORLD OF MISSIONS

Campaign Scoreboard to Be Issued

Achievements of Churches for New Frontiers Campaign to Date Are to Be Made Available to the Various National Areas and Organizations This Month

By J. ROBERT BREEN

The first campaign scoreboard giving the totals raised to date by the various conventions, associations, and societies in the \$8,350,000 Churches for New Frontiers program of the American Baptist Convention will be issued this month. The scoreboard, which will be broken down into the five campaign areas, will show the suggested quotas for each area, and for the organizations within it, and the amounts credited against them to the date of the scoreboard.

No official figures on the early results of the campaign will be available until this month's scoreboard is issued. As a matter of fact, no official reports on results were asked for until recently, when they were needed so that the first scoreboard could be prepared.

This month's scoreboard will be the first of a series of such scoreboards to be issued from time to time by campaign headquarters, as the campaign progresses.

Nearly 4,000 churches were scheduled to open their campaigns for the church-extension program on January 24, or shortly thereafter, and this month's scoreboard will be the first time the still incomplete returns from their campaigns will be available.

In the churches which campaigned in November, returns indicate that Kansas, Arizona, and Wisconsin, as well as St. Louis, will more than meet their suggested quotas when the figures are posted on the first scoreboard. Returns now coming into campaign headquarters show that others will not be far behind, with many individual churches doubling and tripling their suggested goals.

The America for Christ offering, which was taken in most churches last month, has been coordinated with the church-extension campaign

this year, with \$350,000 guaranteed for the America for Christ program out of campaign funds.

A report of the first year's operations in the Churches for New Frontiers campaign will be made to the next annual meeting of the American Baptist Convention at Minneapolis in May. At that time a dramatic, visual presentation of the year's results will be made.

While the raising of the \$8,350,000 minimum goal is the primary purpose of the Churches for New Frontiers program, other benefits from the campaign are already apparent, reports from various sections of the country indicate. About 75 per cent of the campaign funds are to be placed in a Revolving Loan Fund to establish about 300 new churches in new "frontier" communities, such as suburban, industrial, and "city within a city"

developments where rapidly increasing populations have brought overnight mushroom growth in housing and retail-store facilities, but where there are few or no churches to serve the area. The Revolving Loan feature alone, it is pointed out, will bring countless benefits to the denomination for many years to come, since as the money is repaid it can be used over and over again.

However, one of the immediate outstanding benefits already apparent, according to these reports, is the development of latent leadership among thousands of lay men and women members of the volunteer campaign organization. These campaign workers, it is pointed out, are not only showing their interest in the Adventure in Evangelism, upon which the denomination has embarked to provide churches for the unchurched millions across the country. They are, in fact, not only contributing their time and, in many cases, making substantial pledges to the campaign, but are taking a reawakened and larger interest in the other work and activities of their churches and of the denomination as a whole.



Committee reviews progress of Churches for New Frontiers campaign. Left to right: Reuben E. Nelson, Theron Chastain, Ralph M. Johnson

Council on Christian Social Progress Presents Resolution on Investigations

By DONALD B. CLOWARD

The Denver convention (1953) adopted a resolution aimed at the encouragement of discussion in the churches of important and controversial resolutions well in advance of any convention action.

In line with this action, the Council on Christian Social Progress submits to the General Council the following resolution for publication in the several denominational journals, in the hope that such discussion may result in the churches and through columns to the editors during the period leading up to the Minneapolis convention in May.

PROPOSED RESOLUTION

WHEREAS, Christians affirm that "love thy neighbor as thyself" is the second and great commandment, and believing that we must apply the full import of this in our corporate life, and recognizing the historic Baptist principle of the sacred rights of the individual conscience; and

WHEREAS, We are witnessing a global struggle between the Communist and the non-Communist world for the control of men's minds, and in such a struggle collective controls challenge personal liberties, regimentation stifles individual initiative, the state usurps the rights of the citizen, so that people become the pawns of an all powerful state; and

WHEREAS, Widespread fear arising out of this global struggle is causing the American people to re-examine the basis of their own historic freedoms, and has led the Congress of the United States to inquire into the methods and degree of success of Communist penetration into domestic affairs; and

WHEREAS, The 83rd Congress has already appropriated \$719,000 for the use of three major committees conducting investigations into possible subversive activities in our country; and

WHEREAS, We recognize the right and duty of government to conduct

such investigations, so long as basic human rights and fundamental freedoms are rigorously protected, and so long as such Congressional investigations are either for the purpose of laying groundwork for proposed legislation or to review the operation of laws already existing; and

WHEREAS, Increasing numbers of American churchmen, leaders in government, and other citizens¹ have begun to raise questions about current practices of some Congressional investigations, fearing that they are exceeding their authority, are not appropriate agencies for the investigations of individual guilt, are not courts and have not adopted and may not be able to adopt the safeguards of court procedures, tending to assume prerogatives of both prosecutor, judge, and jury, to the end that inconclusive and unsupported evidence is often accepted as proof; and

WHEREAS, Legislative reforms have recently been introduced through resolutions in the Congress to correct such excesses, and are being studied by leaders in both Houses; therefore, be it

Resolved, That American Baptists, while not presuming to speak for a particular bill, do respectfully petition the Congress to give serious study to the need for corrective legislation to the end that basic human liberties shall be rigorously protected; and be it further,

Resolved, That we urge the leaders in our churches to study the several proposals whose purpose it is to secure these freedoms while at the same time assuring our internal security; and be it further,

Resolved, That we encourage our people after study and discussion to convey their convictions in this matter to the appropriate leaders in the Congress.

¹ See "Letter to Presbyterians"; Resolutions in Congress; "Pastoral Letter of the House of Bishops" (Episcopal). For additional background materials, write to: Council on Christian Social Progress, 152 Madison Ave., New York 16, N. Y.

Rifu Center Serves Rural Folk of Japan

Demonstrates New Methods of
Farming and Trains Christian
Students for Rural
Pastoral Work

By CHESTER GALASKA

The Rifu Christian Center, which covers a four-acre hillside, is in the rice-growing area of Sendai, Japan. To reach the center from Tokyo, one must travel seven hours by express train to Sendai, transfer to an electric train, which takes 35 minutes to reach Shio-gama, and finally walk for half an hour through the hills to Rifu.

Center Property

Of three small buildings, the largest, topped by a large white cross, is used as a living center for the students. A second building is a cow-barn, and the third, an old house, to be replaced eventually by a more substantial structure, is used as a work-building. Cultivated fields and pear orchards stretch in every direction as far as one can see.

About twenty years ago, Mr. Saiti conceived the idea of the Rifu Christian Center to minister to the township of 20,000. Until 1951, when the new buildings were dedicated and a program was launched, the center was merely a farm, helping to support the work of evangelism.

Rural Concepts

The Kyodan (the United Church of Japan), recognizing the need for rural work and at the same time realizing the failures which have resulted from an inadequate comprehension of rural problems and cultural patterns involved, has stressed the importance of this field of work. Rifu Christian Center has been built in conjunction with the over-all Kyodan program.

Aims of the Center

The aims of the center are four-fold. First, it is to serve as a training center for rural Christians, to demonstrate improved farming methods and to equip rural Christians to return to their own areas

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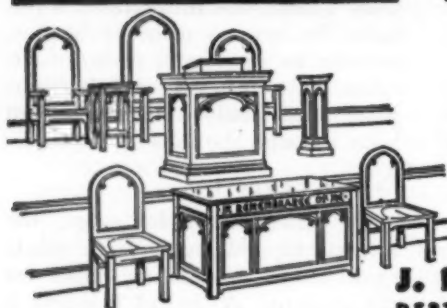


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FOR THIS CHILD I PRAYED. Dedication certificate and consecration service for parents and children. Cover in color. Envelope Each, 35¢; dozen, \$4.00

ORDER OF SERVICE—For Parental Dedication of Little Children. Brief, spiritual; certificate included. Cover in color. Envelope Each, 20¢; dozen, \$2.00

WHAT SAITH THE SCRIPTURE? Booklet for presentation to new members. Cover in color. Envelope. No. 119S Each, 20¢; dozen, \$2.00

ENGRAVED PLATE CERTIFICATE. Four-page folder, religious design; Scripture text. Envelope. No. 123S Each, 12¢; dozen, \$1.25

BAPTISMAL LEAFLET. With notes on Christian growth, Scripture quotations. Cover in color. Envelope. No. 120S Each, 12¢; dozen, \$1.25

BOOK OF CERTIFICATES. Full color cover, bound; 25 sheets with stubs for simple, permanent record. No. 120½S Per book of 25, \$1.50

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LOS ANGELES

as self-supporting advocates of new methods.

Second, the center is to become a model farm where the conservative farmer may see for himself the advantages of modern techniques.

Third, the center is furnishing an orientation course to students who plan to enter full-time Christian ministry. Since its start in 1951, three of its students have entered the seminary to prepare for pastoral work. Upon graduation they will be able to carry on pastoral work without being an economic drain to the rural folk they serve, because they will have technical skills to help support themselves.

Fourth, short-term training schools of about a week's duration are being planned to serve the churches of this northern area. In these schools teaching, evangelism, stewardship, and allied subjects will be emphasized.

Present Program

So far, some five students have been trained yearly. In the year, half the time is given to study and the application of lessons learned to personal evangelism. The rest of the time is devoted to practical farming.

In addition to courses in Bible study and church work, the students give one or two evenings a week to work in an evangelistic station about an hour from Rifu. Each year they take part in two Farmers' Gospel Schools, rural conferences, work camps, and young peoples' gatherings. They attend church services either at Rifu village or at Shiogama and run a Sunday school.

Farming includes caring for a large pear orchard and raising vegetables. In recent months experiments have been conducted in raising various grasses suitable for dairying. Crops raised on the farm include winter wheat, soy beans, barley, rye grass, clover, dent corn, various vegetables, and pears. Animal husbandry, too, is taught on a limited scale. The latest count showed thirty hens, two goats, a work cow, and two Durock Jersey pigs owned by the farm.

Urgent Problems

Mr. Saito, who founded the center, is still the one who carries

full responsibility for it. But Mr. Saito is the pastor of a large city church, as well as pastor of the church at Rifu village, and he has many denominational and inter-denominational responsibilities. It is impossible for him to give adequate attention to the center. In all Japan there are pitifully few teachers available for this twofold task of Christian evangelism and agriculture.

Added to these serious handicaps, the center has a very limited budget. Last year was an unusually cold and rainy one, and crops were only half of the average. For farmers this meant a government subsidy, but the center receives nothing from the Government. Because of such difficulties, plans for a model farm are far from realized.

Positive Results

In spite of these shortcomings, however, the center has had some excellent results. It has influenced for the good lives of countless people. Twice a year for fifteen years there has been a week-long Farmers' Gospel School.

The center has produced three ministerial candidates since 1951. It has been the scene of a university work camp, summer gatherings for young people, and other group activities.

The students hold regular weekly evangelistic meetings and conduct a Sunday school for forty-five children. During the rice-planting season, day nurseries, ranging in size from 50 to 250 children, are maintained at seven different places.

The Future

Doors of opportunity stand wide open for Christians in these rural areas. If only we had adequate staff and budgets what could be accomplished in such a field! Rifu Christian Center has made a splendid beginning, but much remains to be done. Can we meet the challenge?

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Commemorates 100th Anniversary of Sunrise Prayer Meeting On Prayer Meeting Hill

By OLIVE E. JONES

This was a very special conference, one in a hundred, for it was

the 100th anniversary of the New Year's sunrise prayer meeting that has made sacred Prayer Meeting Hill, at Ongole, South India. Arthur Boggs, skilled as a surgeon, showed skill in the use of words as he welcomed the group to Ongole: "No more need to tell about Ongole than for a Texan to tell about Texas, or a Californian to tell about California, or a Bostonian . . ." The greatest single in-gathering for

eighteen centuries took place within ten miles of Ongole in 1878, when 2,222 were baptized in one day.

As the day dawned on January 1, it was a privilege to be in the group on Prayer Meeting Hill. Edwin Erickson and P. Rajaratnam led the service. Mr. Rajaratnam reminded us of two prophecies made January 1, 1854—a mission bungalow on the plains below, and the people there brought to Christ. The first was fulfilled in a few years. We were challenged with the second, making Christ known to all the people.

Mrs. Wigginton's devotional message on "Our Heritage of Joy" made us conscious of our inheritance. On Sunday evening, our new missionary, Mr. Slater, brought us a fine message on love. The children's service Sunday morning led by Mrs. Blanchard was one to remember.

Three-Hour Prayer Service

Our three-hour prayer service was led by Helen Bailey. The conference text was Psalm 145:2-4. Three-minute reports from the missionaries brought fine testimonies.

An address by Hazel Shank on the first night was styled statesman-like. She reviewed the progress she noted in South India in the educational and medical work and made suggestions for further coordination in the women's evangelistic work. At its close she called on Mrs. F. C. Wigginton, who pinned on Sadie Robbins, Helen Benjamin, and Olive Jones W.A.B.F.M.S. gold pins representing twenty-five years or more of service.

Mrs. H. L. Colwell's message Sunday morning in the big Ongole church, on "I Love My Church," was a challenge to all of us.

Hail and Farewell

Ruth Thurmond directed the social evening. At the table, F. P. Manley presided as farewells were said to eight missionaries: Mr. and Mrs. L. E. Rowland and Clara Leach to retire, Mr. and Mrs. F. G. Christenson, Ruth Thurmond, Florence E. Rowland and Dorothy E. Wiley for home service. We were happy to welcome back Mr. and

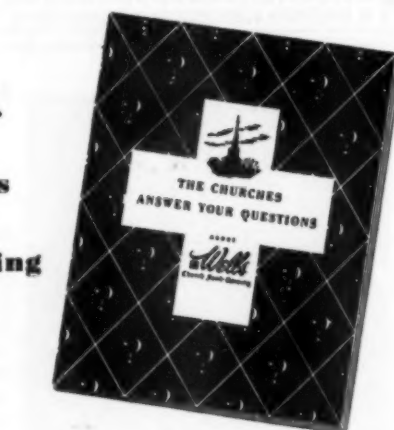
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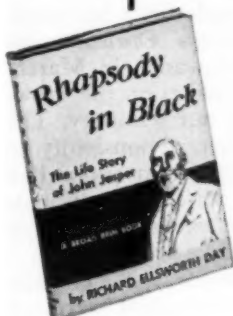
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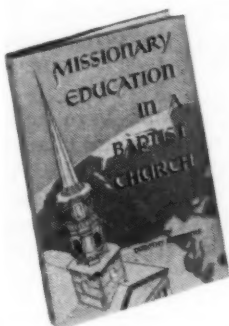
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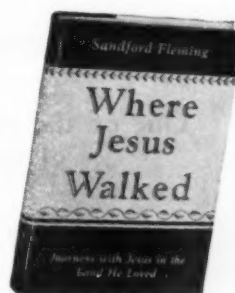


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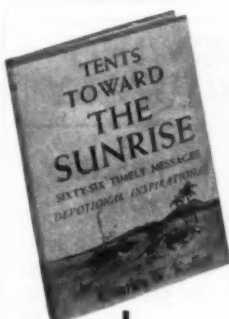
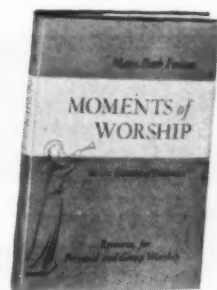


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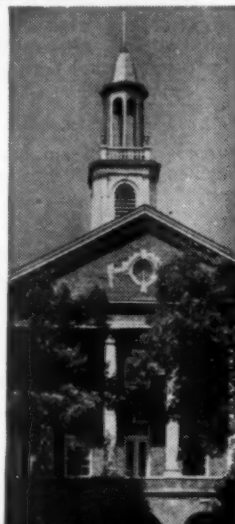
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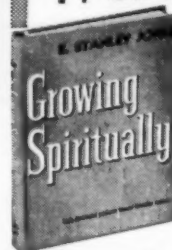
Plans were made for a big meeting of all Telugu Christians in Bezwada (Vijayawada) in March. There was discussion on the growing program of our seminary. The matter of further responsibility to the Telugu Baptist Convention had consideration. Mrs. Fishman outlined plans for extended work in the Christian home program.

The chairman was A. T. Fishman. Gideon Dexter was secretary. Both offices were ably filled.

Music was under the direction of W. R. Hodges. Jan Worrell kept the group lively between courses at meals.

Some of the sessions were held in the beautiful new hospital chapel built under the direction of Mrs. A. G. Boggs. One of the Indian delegates remarked, "One rarely sees such a fellowship. It is like a bit of heaven."

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By MAXWELL CHANCE

We recently began publication of a monthly paper called *Pastor's Helper*, which we send to the pastors of the little mud-and-thatch-roofed churches to help where help is most needed. The paper deals with church management and discipline, Bible teaching, church history, sermon preparation, and other topics. All of this requires hours of preparation—writing, rewriting, translating, correcting, and proof-reading.

Another development is our week of training for pastors. About fifty village pastors came to Golaghat for this, and the response was very gratifying. It was most encouraging to us and the other missionaries who taught classes to see the enthusiastic participation. Religious pictures were given as rewards for the highest marks in the closing examinations. We hope that this class will help a little to bring about a higher standard among the churches.

A similar but smaller class was held in Nowgong, one which was devoted to teaching the young people some things about the meaning of our faith. We particularly urged the giving of themselves to full-time Christian service.

Visitation among the churches continues, along with bazaar preaching. Usually the projector, the generator, and the films go along, too. There are many meetings with church leaders in an accelerated program of giving nationals the largest share in guiding and developing the work. The car literally sags with equipment on these tours among villages and tea-gardens, but it is holding up in spite of the loads.

An effort aimed at reaching non-Christians, is the preparation of correspondence courses on the Gospel of John. We plan to make use of newspaper advertising, as well as tracts, to encourage inquirers to learn more about the Christian faith by subscribing to this course.



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Anyone starting out to form a MISSIONS club would do well to talk with the pastor and enlist his support; also with the president of the woman's society or of the men's brotherhood. The more interested helpers there are, the better for the club manager and for the club. As soon as names of managers are sent to us we will send subscription blanks and other materials.

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